

# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1

NEW-YORK, SATURDAY, AUGUST 5, 1854.

NUMBER 13.

## Christian Spiritualist,

PUBLISHED BY  
THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL  
KNOWLEDGE,  
At No. 553 Broadway, New-York.

The Christian Spiritualist is published every Saturday morning.  
Terms—Two Dollars per year, payable within three months.  
Ten copies for Eighteen Dollars; or, one person sending us ten subscribers will be entitled to a copy for one year.

SINGLE COPIES—Five Cents.  
All business letters and communications should be addressed to the SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, or, EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, New-York.

### FREEDOM.

Freedom is the soul's first attribute. Self-preservation the first law of being.

Spiritualism tends to freedom. From the advent of Jesus Christ to the present day, all Spiritual development has taught the principles of freedom. Christ's theories all contained the elements of personal freedom and personal responsibility. Freedom of thought, freedom to act, freedom to be a man, is what the soul needs, and what it must have; or the elements will melt with fervent heat. Man is very far from being as free as the soul requires and demands. The enslaved earth still groans and languishes in servitude, and can never rest till all servile bonds are burst asunder, and the Spirit is free.

If it is a doubtful and debatable point, how far man is deprived of his natural rights, we propose to consider the doubts, and give the whole subject a careful investigation. In doing so we think it necessary to invite the attention of the careful investigator to the preliminary and primary axioms, which will enable us to enter more largely into the subject under consideration.

### PROPOSITION I.

We have no right to legislate upon morals as such.

We cannot legislate against a thing, simply because it is wrong; nor in favor of it, simply because it is right.

One court cannot try causes which belong exclusively to another.

Were the President of the United States to be impeached, we could not arraign him before a justice of the peace; and were a man to be tried for stealing a loaf of bread, we could not arraign him before the Senate of the United States.

An individual charged with deserting from the army of the United States, could not be tried at a court of common pleas; neither could an individual guilty of assault and battery, be tried before a court martial.

A person guilty of violating the policy of a church, could not be tried before a civil tribunal, neither could a person be tried for grand larceny before an ecclesiastical tribunal.

From these illustrations, it will be quite obvious, that a person who has been guilty of violating the law of God, could not be tried before a civil court, a court martial, nor any other earthly tribunal.

One child in a family might as rightfully try and punish another for disobedience to his parents.

A person may be liable to be tried for the same act, both by an earthly and a heavenly court; as in the case of theft. But it must be borne in mind, that while it is the same act, it is not the same offence. He is tried before an earthly court, because he has trespassed on the rights of his fellows, and violated a rule of society; but he is tried at the court of heaven because he has been guilty of a wicked act, and has violated a law of God.

We cannot punish for theft as a wicked act, but as an injury done to a compact.

It is for this reason that a church can have no penal authority. It cannot punish its members, nor molest any one for a wicked act.

It is a wicked act to defame the character of a brother in the church; but the church cannot punish the offender. It may exclude him from its communion, and then leave him to answer to civil society, through a legal process.

A member of a church is guilty of unbelief in the existence of a God, the divine inspiration of the Bible, and the immortality of the soul. This is a great fault, but the church has no power to punish the offender; neither has society, because it is a crime based on our common and equal accountability to God; and not on our obligations to each other. It is obvious, therefore, that we cannot inflict punishment for a crime which is based entirely on our mutual and equal accountability to God. An act must be a violation of the interests of society, and a violation of a rule of civil organization, before we can punish or restrain the individual; and all acts of society that violate this principle are based on usurpation, and should be resisted by the individual. Society has never attained power on any footing, but that of a common interest in the arrangement of social affairs.

Hence, our proposition is proved, that *society has no right to legislate upon morals*, but upon useful or hurtful acts considered with reference to organized social arrangements.

The bare fact that an act is immoral or wicked, is not a sufficient ground for legal restraint. It must be shown that it is injurious to others in respect to interests which civil society was organized to protect. It is not sufficient to show that it injures others—it must injure them in regard to their constitutional rights.

### PROPOSITION II.

Every man is the sole judge of his own act, so far as they affect him only.

A man has perfect right to act as he will—is entitled to the exercise of the largest liberty, so long as his acts relate to himself alone. He may be a lawyer, a blacksmith, or a physician; may pursue

his calling as he pleases, without any dictation from his neighbors, or from the church, or the State. He may plant potatoes, or corn, onions, cucumbers or watermelons. He may buy and sell nutmegs, saw-mills or tape; may live in a stone, brick or wooden house; and no power in the Universe can call him to account for this free exercise of his rights of choice, so far as they violate no right of God nor man. God has granted him the free exercise of volition; and in that privilege, the man is not to be molested. But when he ceases to love God, and to obey His direct commandments to reverence and acknowledge Him, he subverts the rights of Heaven, and incurs accountability to God. But even yet he has not incurred any accountability to man. He is still invested with the fullest liberty to act as he will, so far as his fellows are concerned. But while one man enjoys this unbounded liberty, every other man should enjoy the same. If one man chooses to hunt, another may, with equal right, cultivate the ground; and while the latter may choose to clear away the forest, the former may wish to preserve it as a hunting ground. One man may desire to procure his subsistence by navigation, while others may prefer to fish; and while the former would disturb the waters, and frighten away the fishes by his boats and ships, the latter would desire to let the waters be tranquil, so that the fishes might frequent them. While one might choose a very desirable spot of ground, a multitude of others might fancy the same; and while the former might attempt to build a house upon it, the latter might unite to pull it down. Thus the stronger party would trample upon the rights of the weaker. Might would be the supreme law, and tigers and men would be governed by the same rules. All human improvement would be at an end, and man must sink below the standard of savage life, because the rudest tribes have some form of law, by which these evils are regulated.

Without, happiness was beyond human reach even amidst the profusions of bountiful Nature. But man was not only driven by necessities, but impelled by wants, to seek greater advantages than unimproved Nature held out to him. He needed not only exemption from natural evils, but also an augmentation of natural advantages.

The resources of the earth must be developed. The forests must be subdued, the streams must be navigated, the great laws of Nature must be discovered and subjugated, the elements must be harnessed to the car of progress; science, art, literature and social happiness—all the great elements of human improvement—must be discovered and established.

How could this be done? Certainly not by antagonism. Union is strength, and without united exertion and union of plan, no great end could be accomplished.

The united wisdom and enterprise of a community could accomplish many things entirely unattainable by individuals. It was for this reason that society was arranged. But for this, no public works could have been constructed—no railroads, canals, or even highways, could have been made.

No administration of justice, no restraining of crime, no promotion of education, nor any advancement of public interest. Therefore it was not a matter of choice, but of necessity, that civil society was constructed. Thus it will be seen that the public good is the great fundamental principle on which civil society is based. But there must be a just restriction of civil power, that it shall not trespass upon private rights. How can this obstacle be removed? How shall the public good be secured, and private right be sustained? It is done by a very simple process.

By allowing society to judge what will be for the public good, and letting the citizen judge what will be for his individual good.

Thus society judges for itself, and the individual, in all other respects, judges for himself.

This is the great safeguard between society and the individual. But from this it is obvious that society becomes the sole judge of its own good.

Hence the following:—

### PROPOSITION III.

A civil community has the right to do all things that may be necessary to promote the public good.

This is the only true basis of society. Should any other rule be adopted, it would lead to great abuses.

Under an absolute monarchy, the ruling principle of government is the will of one man, but this form of government is highly dangerous to the liberties of the people. Under an aristocracy, the few rule the many; but this is also destructive of the liberties of the people.

But when the whole people judge what will be for the good of the whole, no higher authority could be appealed to, except God himself.

The public good is the highest law known to human society, except the direct command of God.

Under ordinary circumstances, there is no law of society more sacred than that which secures to individuals the unmolested enjoyment of the domestic circle. Here the individual is secure in the enjoyment of liberty, and the rewards of his industry.

Crime must first enter his enclosures, or civil law must not cross his threshold. At his fireside the individual is peculiarly exempted from the interference of law. But when contagion invades society, and is spreading its ravages throughout a community, that community can arise in its strength and remove the family from the sacred precincts of their own dwelling, and cleanse their premises.

Why can a civil compact thus triumph over individual, and even constitutional rights? Simply because the public good requires it.

The constitutional pledge which secures to the

individual the fruits of his industry, forbids society to destroy, or exercise any authority over private property; but when a fire is raging, the hand of municipal authority seizes upon private property, places a keg of powder in a private dwelling, and blows it to the four winds if the occasion require it.

The guarantees of law allow any man to bring a cargo of goods into our harbors; but when that cargo becomes infected with disease, the sovereign law of public safety triumphs over statute law, and officers are sent to throw the whole cargo overboard.

Constitutional barriers lie between the civil power and the citizen, so that the former cannot seize upon the estate of the latter; but when a railroad or canal, or a common highway is needed, the sovereign people arise in their strength, and require the individual to sell a portion of his land for the benefit of the people.

Our institutions allow entire personal freedom to the citizen. He may generally go when and where he chooses, and his liberty cannot be restrained. But in time of great public danger, this sacred right must give way; and the law of public good must tell the individual when and where he may walk.

Even the law of God is subject to the same inflexions. The commandment to observe the Sabbath day, and keep it holy, is positive, and without exception, in the enactment; but Christ in applying it to the practical wants of society, greatly astonished the Pharisees, by claiming that even the direct commandments of God must find their exceptions in the great law of necessity, and public utility.

The laws of God were designed for good, and whenever circumstances arise to pervert the good, the law must yield.

Hence Christ taught that works of mercy, and necessity, form an exception to the commands of God.

All laws, human and divine, that relate to society, must be designed for the good of society; and therefore must be administered with strict regard to the public good.

All laws may be enacted, amended, abrogated, suspended, or varied in any way, that the public good demands.

This is the great law of all social or civil society, and must triumph over all other laws. But the right is inseparable from the obligation. Society in attaining so large a release of privileges, incurred solemn responsibilities, hence—

### PROPOSITION IV.

Society in attaining the right, incurred the obligation to promote the public good, by all means within its reach.

The right cannot exist in one party, and the obligation, or duty, in another. The party holding the obligation without the right, would be bound to do what it had no right to do, and therefore would be in a singular predicament. The right and the obligation are inseparable; and it follows that society as clearly incurs the obligation, as it acquires the right, to promote the public good, to the greatest possible extent. Individuals have a natural right to protection, in their persons, and property. The laws of being impose on every one the obligation to protect himself, and family.

Should the repose of night be disturbed by the assassin, and the safety of himself and family periled, he would be bound, by every sacred tie, and every holy impulse, to protect the object of his affection, by every means in his power. Should any one commence a business subversive of the rights, and dangerous to the health, and even the lives of his wife and children, he would have the right to resist this dangerous infringement, by all laudable means.

After patient toil, in providing the means of subsistence for his family, he would have the right, and be under an obligation, to protect them, so that his family might not be left destitute.

Should any one attempt to poison the streams, from which his family must procure water, the individual would be impelled forcibly to resist such an outrage. Every day would bring its demands for protection from wrong.

In a natural state, every man possesses the three functional powers of government: the legislative, judicial, and executive; and here he finds both his right, and his duty, to protect his family from violence.

And he cannot relinquish the right to a compact, without, at the same time, imposing the obligation on society to exercise these powers for him.

If he relinquishes the right, and still rests under the obligation, he binds himself to the fulfillment of a duty which he has no right to perform, and he places himself and family in a perilous situation. The natural evils which he sought to overcome have been largely augmented; and society proves to him the greatest calamity. Therefore it is quite evident that society as clearly incurs the obligation, as it acquires the right, to protect the public to the extent of its ability.

Thus we have granted both to society and to individuals, the largest privileges that can be set up for either.

In our next we will make the application to the practical wants of social life, and show how far individuals enjoy their just rights, and how faithfully society protects them in the enjoyment of those rights.

Men in general cannot now endure to think that their own narrow church holds all the goodness on the earth. True, much intolerance remains; its separating walls are not fallen, but with a few exceptions, they no longer reach to the clouds. Many of them have crumbled away, till the men whom they sever can shake hands, and exchange words of fellowship, and recognize in one another's features of brethren.—*Channing.*

## EXISTENCE OF GOD PROVED FROM THE FREEDOM OF THE WILL.

Every man acknowledges that he has some agency in the guidance of his acts. When approaching a precipice, he does not say that he is under the guidance of the unerring laws of the universe, and therefore has no power to turn aside. If struck by an assassin, he does not tamely say it is the work of regular laws, over which he nor the assassin has any power.

No one has sufficient confidence in the fixedness of natural laws, to dismiss all fear and apprehension; and trust the interests of himself and family to the mercy of the elements, and the harmonious workings of natural phenomena. Whatever may be a man's theory, he will make some effort to avoid drinking poison, falling down a precipice, or running into any extreme danger.

We find also that this does not indicate a diseased state of the intellect; but, on the contrary, it is the regular and uniform result of the unperverted mind.

We notice, also, that when the formula of logical inductions have brought out the conclusion that all things are governed by fixed and unvarying laws; and man has no agency in anything that transpires, the mind still recognizes its ability to seek its own good, and supervise the exigencies of life.

Logic cannot allay its fears, nor satisfy its desires. It still feels the strivings of a principle too active in its energies, too enterprising in its aims, too haughty in its aspirations, to be thus reduced to the level of a stone, or a clod of the valley.

Neither is this a partial result. All men—all philosophers—even the most confirmed skeptics follow the same law.

They may amuse themselves with the eccentric achievements of mental gymnastics; by which it may be shown that two opposites may be true; or that a man cannot move from one place to another; but when danger assails, or want inspires, yet the powers of philosophy give way to the teachings of consciousness. No man trusts his own philosophy when that philosophy contradicts the simple affirmations of his intuition. The fatalist has never yet evinced the least faith in his own theory, by adopting it in the practical affairs of business. He has never yet been known to risk a single farthing upon the verity of his philosophy. His speculations led where his courage refuses to follow.

From what we have seen it is apparent,

1. That all men believe that the human will is free in its volitions.

2. That it is so obvious, that all minds are naturally led to this conclusion; and cannot be made to trust the opposite.

3. That even when the mind is led to the opposite conclusion, it rebels against it, and will not receive it.

4. That this is not a result produced on diseased minds alone. It is the conclusion to which all minds arrive in the most healthy and unperverted state.

But it is a well settled principle in natural science, that the regular and unperverted impulses of Nature, lead to the correct use of every function. Nature prompts all men to walk on their feet, and not on their hands; to see with their eyes, to hear with their ears, and to work with their hands. Nor are these partial results. They are the uniform promptings of all minds alike.

Should any one be led to the conclusion that they are false, he would not adopt the results of his own reasoning. He would still walk on his feet, and hear with his ears, and see with his eyes; and be convinced that these organs were legitimately employed.

But these dictates of Nature are no more uniform and convincing, than the conviction that the will is free from arbitrary control—that man is free in the choice of his actions—that he is responsible for the results; and that duty and interest alike demand of him a prudent exercise of the liberty which he possesses.

Man has as clear evidence that he wills, as that he sees or hears.

The freedom of the will is a fact which stands above the reach of sophistry. It is so firmly fortified against all opposition, that any logical formula which can be made to deny it, will at the same time admit it.

A man cannot deny the freedom of the will, till he wills to deny it; and he cannot will to deny it, till he has power to control his will.

Therefore the moment any one admits that he performs an act of any kind, he admits that he wills, and therefore that he has the power to will. Hence, he cannot construct a sentence of any kind without admitting the freedom of the will. Therefore the same proposition which denies the freedom of the will admits it.

The freedom of the will is a necessary element in the subject of a proposition, and can neither be admitted nor denied in the predicate. It belongs to the premises of an argument, and is a necessary element which cannot be separated from the premises; and cannot be brought into the conclusion.

It cannot be proved because it becomes a part of the proof, and therefore it cannot be established by the proof. We cannot prove a thing till we will to do so; and we cannot will to do so unless we have power to use the will. Therefore the attempt to prove is an acknowledgment of the freedom of the will.

We cannot even admit the freedom of the will, because we cannot admit it till we will to admit it, and we cannot will to admit it till we have the ability to use the will. Therefore the act of admitting the freedom of the will pre-supposes it, and the thing is admitted both in the subject and in the

predicate; and it amounts to an admission before it can be admitted.

The freedom of the will is affirmed by our intuitions; and that is the highest source of authority. What our consciousness declares, our logic cannot dispute. Therefore the freedom of the will stands above the province of logic, and can be neither proved nor disproved, admitted nor denied, received nor rejected. It must be let alone, as one of those things which are known without reasoning, and from which reasoning is derived.

It is common with logicians to admit the freedom of the will, and then by an ingenious process to effectually deny it.

This feat is performed by the following affirmation: "Man has the freedom to choose what he does choose, but he has not the freedom to choose the opposite."

According to this philosophy, Brutus had the liberty to choose to stab Caesar; but he had not the liberty to choose the opposite; therefore he had not the ability to choose not to stab Caesar, and consequently he could avoid the act of stabbing Caesar; or, in other words, Brutus was compelled to stab Caesar; and this admitted freedom of the will amounts to the most absolute fate, or irresistible and absolute control.

This gives to man precisely the same kind of liberty that it does to a stone. A stone possesses the liberty to fall to the ground; but it has not the liberty to do the opposite, and therefore it has not the freedom to rise; consequently, it is compelled to fall.

To say that the will is free, and that man has the liberty to choose to do a thing, and has no power to choose the opposite, involves a direct solecism.

It is a form of words without meaning; unless it means that man has the liberty to be controlled; or has the liberty to do what he cannot avoid doing, just as the oyster has the liberty to lie still, and has not the liberty to fly.

To say that an apple has the liberty to be produced on an apple tree, or that the blackbird has the liberty to be black, may be a convenient way of amusing one's self; but to call it reasoning is a liberty which we deny.

Even that, however, may be justifiable, as a boy may make himself a clown or a king for want of some better employment.

As an attempt at perverting the province of reasoning, it holds a respectable rank among feats of sophistry; but among candid men, reasoning on an important subject, such perversions of the import of language are quite reprehensible.

If man has no other freedom than that of doing as he is compelled; or if he has no liberty but the liberty of necessity; he has nothing that comes within the meaning of liberty; and to call it liberty, or freedom of choice, is a direct absurdity and contradiction.

Man either has or has not a certain amount of freedom. He is either a machine, or not. Let the issue be fairly met. We cannot allow to any one the liberty of arguing on one side, while he seems to be on the other. This pretended liberty of choice, is necessity, fatalism, and must not be allowed the garb of freedom. It is a perversion and prostitution of the word *freedom*, that cannot be shielded from censure.

We have now seen—

1. That all men believe in the freedom of the will.

2. That they believe it even when they think their reasoning has disproved it; therefore,

3. They believe it more firmly than they do any thing that depends on reasoning.

4. That it is not the result of disease; but of healthy and regular operations of mind.

5. That a man cannot deny it without admitting it, in the same proposition.

6. That it cannot be proved nor disproved, admitted nor denied, received nor rejected, without assuming the point in dispute.

7. That it is a part of the premises of every argument, and cannot be brought into the conclusion.

8. That it is affirmed by our consciousness; and therefore is more obvious than anything that can be proved by reasoning.

9. Therefore it is the first truth which is known without reasoning; is antecedent to reasoning; is an element in all reasoning; and therefore cannot be affirmed nor denied by reasoning; and is of higher authority than anything that depends on reasoning.

We have now seen that the freedom of the will is placed beyond the power of logic. But freedom of any kind implies the existence of a God.

If there is no God, the governing principle must reside in the fixed laws of Nature; and freedom cannot exist. Natural laws are devoid of freedom. If there is any such thing as freedom in the Universe, it must reside in something above the fixed order of Nature.

Either freedom or necessity must lie at the foundation of things. But freedom must be at the foundation or it cannot exist. It cannot arise out of necessity, because it is not contained in necessity. Unless necessity includes the elements of liberty, it cannot become the source of liberty. Therefore if liberty exists at all, it is the foundation of all things.

But liberty does exist as a first truth, which logic cannot dispute. It is above the province of logical proof; and must be admitted in all processes of reasoning.

Liberty is therefore the governing principle of the universe.

But liberty or freedom cannot exist in the ab-

sence of a God who is free; therefore a God exists.

We may further observe, that liberty is an attribute. Freedom implies something that is free. Freedom also implies choice. Nothing can be said to be free, unless it has the power of choosing between two objects, or modes of action. Choice implies intelligence. No choice can be made without the exercise of thought in comparing the objects to be chosen.

Now since intelligence is involved in choice, and choice in freedom, and freedom is an attribute of some being possessing freedom; it follows that choice and intelligence are attributes of the same being.

We have seen that liberty is the principle which governs the foundations of things; and as liberty is an attribute of some being, that being must be the governor of all things. Therefore liberty implies a great thinking, choosing, acting being; who governs all things; or liberty implies a God as the governor of all things.

We have now seen that the idea of liberty implies the existence of a God; and therefore to deny the existence of a God, is to deny liberty or freedom. But it has been shown that we cannot deny freedom without, at the same time, admitting it.

Now we cannot deny the existence of a God, without denying freedom; and we cannot deny freedom without admitting it; therefore we cannot deny the existence of a God, without admitting it.

The existence of a God is therefore involved in the nature of first truths, and cannot be denied without, at the same time, admitting the point in dispute.

[From the M'Arthur Herald.]

### THE LIFE-TIME OF MAN.

When the world was created, and all creatures assembled to have their life-time appointed, the ass first advanced and asked how long he would have to live. "Thirty years," replied Nature; "will that be agreeable to thee?" "Alas," answered the ass, "it is a long while. Remember what a wearisome existence will be mine; from morning until night I shall have to bear heavy burdens, dragging corn sacks to the mill that others may eat bread, while I shall have no encouragement, nor be refreshed by anything but blows and kicks. Give me but a portion of that time, I pray!" Nature was moved with compassion, and allotted but eighteen years. The ass went away comforted, and the dog came forward. "How long dost thou require to live?" asked Nature. "Thirty years were too many for the ass, but wilt thou be contented with them?" "Is it thy will that I should?" replied the dog; "think how much I shall have to run about; my feet will not last for so long a time, and when I shall have lost my voice for barking, and my teeth for biting, what else shall I be fit for but to lie in a corner and growl?" Nature thought he was right, and gave him twelve years. The ape then made his appearance. "Thou wilt, doubtless, willingly live the thirty years," said Nature; "thou wilt not have to labor as the ass and the dog. Life will be pleasant to thee." "Ah, no," cried he, "so it may seem to others, but it will not be. Should puddings ever rain down, I shall have no spoon. I shall play merry tricks, excite laughter by my grimaces, and then be rewarded by a sour apple. How often sorrow lies concealed behind a jest. I shall not be enabled to endure for thirty years." Nature was gracious, and he received but ten. At last came a man, healthy and strong, and asked the measure of his days. "Will thirty years content thee?" "How short a time!" exclaimed man; "when I shall have built a house and kindled a fire on my hearth; when the trees I shall have planted are about to bloom and bear fruit; when life will seem to me most desirable, I shall die! O, Nature, grant me a longer period!" "Thou shalt have the eighteen years of the ass besides," "That is not enough," replied man. "Take likewise the twelve years of the dog." "It is not yet sufficient," reiterated man; "give me more!" "I give thee, then, the ten years of the ape; in vain wilt thou claim more!" Man departed unsatisfied. Thus man lives seventy years. The first thirty are his human years, and pass swiftly by. He is then healthy and happy—he labors cheerfully, and rejoices in his existence. The eighteen years of the ass come next, and burden upon burden is heaped upon him; he carries the corn that is to feed others; blows and kicks are the wages of his faithful service. The twelve years of the dog follow, and he loses his teeth, and lies in the corner and growls. When these are gone, the ape's ten years forms the conclusion. Then man, weak and silly, becomes the sport of children.

Many receive a thing because it is generally believed; others receive it because it has not yet been received.

A BIBLICAL CRITIC.—The best specimen of original criticism we ever heard, was in a stage coach ride. Three of us were talking about Adam and his fall. The point of discussion was the apparent impossibility that a perfect man like Adam could commit sin.

"But he wasn't perfect," said one of the three. "Wasn't perfect?" we ejaculated, with astonishment.

"No, sir, he wasn't perfect," repeated the commentator.

"What do you mean?" we asked. "Well," answered the authority, "he was made perfect, I admit, but he didn't stay perfect."

"How?"

"Why, was not one of his ribs removed? If he was perfect with all his ribs, he was not perfect after losing one, was he, say?"

Our say was silence. We were convinced, then, that woman was the cause of man's original imperfection.



## "WHAT IS TRUTH?"

In the physical sciences, much accuracy has been attained. The mathematical sciences have acquired the appellation of exact sciences, and all departments of science deduced from external Nature, have commended themselves to the respect of the world. Not so with intellectual and moral sciences. No reliability has yet been attained. Every thing is yet in doubt, and in dispute. Not one fact has been fully settled. The world is divided and distracted on every point in religion and morality. Should it be affirmed that a God exists, very great authority can be adduced to contradict the assertion. Let the opposite be affirmed, and the authority is still more ponderous.

Should it be alleged, that the world was created, very respectable authority can be arrayed against it. On the contrary, let it be asserted that the world was not created; but always existed as at present; and the opposition is still greater.

The greater portion of mankind never entertained a doubt that some acts are morally right, and others morally wrong; but respectable authority is not wanting to dispute the proposition. It has been both learnedly and ingeniously contended, that man necessarily follows the stronger motive; that for those motives he is not responsible, and has no control over them; that his character is formed by circumstances—is formed for him, not by him; that "God foreordains whatever comes to pass," without the agency of man. All these issues are yet open, and have not been placed beyond the sphere of logical disputation.

Should it be affirmed that man will exist beyond the grave, the answer is returned that death is an eternal sleep, and that future existence cannot be proved. Affirm that there is such a place or state as heaven, and it is denied; affirm the contrary, and it is also denied. Affirm that there is a hell, a devil, or a state of future misery, and the proposition is largely admitted and largely denied.

That the consequences of any acts committed here, can reach beyond the grave, is matter for animated and bitter dispute. Should it be contended that the marriage institution is proper, it can be disputed on learned authority. So of every proposition that can be started in the whole range of religious or moral disputation.

Now why is this so? Is it because every moral or religious principle is equally true or false? Are moral acts both right and wrong? and either equally indifferent? Are they equally true and equally false; equally right and equally wrong; equally useful and equally unuseful? This is impossible. Then why is so much confusion permitted to distract and bewilder the human intellect? What has occasioned this dreadful perplexity? Is it true that not one fact is yet settled beyond dispute in the whole range of morals? Yes, it is really so; and it is equally true of every idea that the human intellect has ever conceived.

What has logic settled? What has it really demonstrated beyond the power of disputation? Has it demonstrated that any thing can be proved? Has it demonstrated that demonstration is possible?—that any one exists to demonstrate?—that any one exists to whom a demonstration could be made; or that any thing exists to form a subject of demonstration? Can logic prove that logic exists? No; all these things are acknowledged to be hopeless. Is there no remedy? Is this uncertainty always to continue? If so, where is human progress? Where the fondly anticipated and fondly hoped for day of deliverance?

How were these difficulties surmounted in the physical sciences? How did mathematical truths arise to the reputation of "exact sciences?" Simply by adopting a set of "axioms." But for these axioms, mathematical demonstrations would be as unreliable as metaphysics; and it becomes of the gravest importance to inquire if mathematical axioms can be any more reliable than metaphysical. Can we not form a set of metaphysical axioms, that will inspire the same confidence and lead to as reliable results as the mathematical truths which lead to exact science? If so, the demonstrable principle may be applied to metaphysics with reliable results, and dispel much of the darkness and gloom that now rest on all moral subjects.

One of the mathematical axioms is the following: Part of a thing is less than the whole. But this is true only by virtue of the antecedent axiom, that—

SOMETHING EXISTS. If this axiom is not true, then the whole science of mathematics falls to the ground. Neither the part nor the whole of a thing exists, and all science is false.

What is it that gives the mathematician confidence that when he has made a demonstration, and brought out a result, that the same process will again produce the same result? Simply his confidence in the fidelity of cause and effect. Take away the immutable relation between causes and effects, and all confidence must cease in any of the operations of Nature. The physical sciences would be destroyed, and all philosophy must cease; mathematics would be untrue, and all that is now cherished would be destroyed. Then, on the authority of mathematics, we have the axiom that

THERE IS SUCH A RELATION AS CAUSE AND EFFECT. Why does the mathematician accept the proposition, that the three angles of a triangle equal two right angles? and reject the proposition that all the angles of a triangle equal four right angles? Simply because he has proved that one is right and the other wrong.

What object would any one have in attempting to prove that there is no such thing as right and wrong? Simply to show that he was right and his fellow wrong. Then, on the authority of mathematics, we have the antecedent axiom, that there is such a thing as "RIGHT AND WRONG."

With the same reliability we can deduce a set of axioms as true in morals as in mathematics.

We shall have occasion to make use of these inductions, in connection with some very important discussions, in which we cherish the hope that it will appear that the theological and moral questions are not so vague and unsatisfactory as they have seemed to be. We feel assured that greater exactness is attainable. In this hope we propose to discuss many of the great questions that disturb the Christian world. We feel no disposition to excite controversy, but to ascertain

## "WHAT IS TRUTH?"

Spiritualism has thus far been devious in its paths, and incongruous in its results.

It has been on all sides of all questions, and has led to no positive results, except the fact that Spirits of all kinds communicate on all kinds of questions, and in every possible manner, and teach all kinds of doctrines, and leave us to ascertain

## "WHAT IS TRUTH?"

By this we do not mean to say that Spiritualism

is unreliable or uncertain, or that it can lead to no specific results. We would be understood to say, simply, that both falsehood and truth may be taught, and it becomes our duty to ascertain as far as possible

## WHAT IS TRUTH?

## SPIRITUALISM AND ITS DEVELOPMENTS.

Although Time has the reputation of working wonders, we venture the assumption there are few, if any, who have not been astonished at the development and the progress of Spiritualism, simply because its unlooked for phenomena have entered as a new force into the drama of life, while few, very few, were prepared to receive it, and fewer still to comprehend its mission.

The explanation for this assertion must be found in the characteristics of the age, it being practical and external, instead of Spiritual and internal. It follows therefore as cause and effect, for where the sources of culture are materialistic in character, none but the prophet or Spiritual seer would look for more light, or a new development of Spirit-life in such circumstances.

That Spiritual life has been in a negative state for many years, few will doubt who know the reports of the churches and the general issues of the times,—but, while the fact was obvious to the observing mind, few were Spiritual enough to come to any conclusion beyond the fact that we were, as a people, about to have a great change. This conclusion was so general, however, that it gave consolation alike to all kinds of *isms*, from "Nothingism" to Millerism, and therefore could be of no actual good in directing the mental energies that work for the present and molded the future. Spiritualism has, however, in four or five years, fashioned into life a philosophy, theology, and a scientific detail of all the facts and phenomena connected with life; which has done more than any revolution of the past, to quicken thought, expand reflection, and develop the general energies of the whole man. Nevertheless, we have many Spiritualists who are as impatient of progress, as if there was nothing done, because the development of Spiritual philosophy is not as general as the acknowledgment of its facts.

Impatience has expanded into complaint, and with so marked a tone, that men who ignored Spiritual existence, and for many years have been active with pen and tongue in developing the dogma of *nothingness*, find consolation in the issue, if we are to believe the language of the Investigator of July 15. To be sure the writer needs some consolation, considering that his comments have been called forth by the acknowledgment of his surprise at the conversion of Robert Owen to Spiritualism, which the writer is pleased to call "a religious delusion."

We can fully comprehend the feelings of the writer, but have little consolation for him beyond the assumptions which he has given to his readers in the following. He says:—

"Why, the fact is, Spiritualism is using itself up so fast by the folly of many of its own deluded votaries, that we expect in about five years the whole bubble will explode and vanish into the oblivion of the other religious monomanias which have arisen, lived their little hour, and then were blown out of existence by the breath of common sense in as effectual a manner as when insects, fluttering gaily around a candle, get their wings scorched, and, falling into the blaze, burn up."

No doubt this conclusion is natural to the writer, for while he considers Spiritualism a "religious delusion, and Spirit-life an impossibility," such must be the character of all his conclusions, no matter how facts authorize other and different beliefs.

But, while such language may be very natural to the Investigator, we cannot very well understand how it comes to pass that the writer of the above should find authority in Dr. J. H. Robinson for such an issue with facts; for if the Doctor should come out to-morrow and say or write that Spiritualism as a whole was absurd and impossible, the facts would be no less facts, because of such a change of mind. Nor can we comprehend the philosophy of all that's in the following, although it has this approbative comment from the Investigator:—

"Read, if you please, the following from the Spiritual Telegraph of July 8, written by Dr. J. H. Robinson, one of the most intelligent and candid Spiritualists in this country. Speaking of the absurdities into which a large portion of the Spiritualists are driving, Dr. R. says:—

"Observation and experience have convinced me that there is no absolute safety out of one's own common sense. Common sense is a very good angel, but she has been banished from many Spiritual circles as well as other circles. Would to Heaven she would arise in potent might and grapple with the imbecile monster of fanaticism, and bind him a thousand years."

"There is a pseudo-Spiritualism, much overgrown by over-feeding, who has got on his 'seven league' fantastical boots, and goes fast for one who carries the weight—of absurdity. But his course is erratic, first this way, and then that—no fixed object in view—feels on excitement, and thirsts for wonders. I believe that seventy-five per cent. of the prevailing Spiritualism is spurious or useless, or both. Many well-meaning persons are expecting mighty revolutions, sudden change in governments, and a speedy overthrow of the present order of things. We have 'governmentizers,' electricians, educationizers, and all kinds of *izers* you can mention, which do not affect the great questions in view—the smallest possible degree. They are simple fellows, who will die out, leaving only regretful remembrances behind, coupled with some wonder that such things should have been. The sooner these eccentric and puerile fancies are dispelled, the better for the growth of a healthy Spiritualism. I make this assertion because I think truth demands it, and not from a captious spirit. He who aspires to be a genuine reformer is sometimes obliged to speak plainly, with one great object in view—the best interest of that cause which he considers sacred. A thousand times better are a few words of sense from the mundane sphere, than pages of folly from an original professed Spiritualist. It is *that* is communicated, and not *who* communicates, that gives value to that which is received. The world will be never revolutionized by Spirits out of the body,—that task is reserved for those in the flesh. It is useless for 'Spirits' to tell what they are going to do on the earth—they may aid, but the work of all reformations falls on us."

We repeat our inability to comprehend the philosophy of Dr. Robinson in the above, because the estimate of "seventy-five per cent." is not only extravagant in number but reckless in conclusion; as it is by no means follows that because a thing, a *fact* or a *phase of belief* is of no use to Dr. R., that *per se* it must be "spurious, useless or both" to every one else. Nor can we understand such *impudence* in a Spiritual philosopher, since the conviction is nearly universal in the Spiritual family, that Nature has called into being and developed "many men of many minds," who must, both from natural capacity, as well as from education, place different estimates on the same thing, be it Spiritualism or any other philosophy. We had for a long time lived in the belief that among the happy and healthy results to be developed and made popular by Spiritualism, was the fact that impatience with and fretting at Human Nature is not only bad philosophy, but a great waste both of time and energy; since

the same effort made to develop a true and harmonious belief would attract by the good sense of its issue; while all else will end in fault-finding, dis-pleasure and antagonism.

That Dr. R. has the cause of Spiritualism at heart, and is its warm friend, no one can doubt who has read his "Religion of Manhood;" still it often happens that the indiscretions of friendship are as injurious and offensive as the antagonisms of an enemy.

We find reflections of the above character more or less present with us, whenever we meet with Spiritualists, as there is a strong desire on the part of some to apply the principles of the Harmonic Philosophy to something "substantial" and "useful," which means, in particular, Socialism, or the reorganization of society. It may be, when the time comes, we will have a few words to say on the subject; but at present we feel free to remark that any and all such issues are unwise and unproductive of any good, because as yet little has been developed by the many attempts at association, Communism, Socialism, &c., but disappointment and loss of faith.

Whether society is not to be purified and harmonized by such enterprises, we cannot now assert; but of this we are sure, that before any such thing will be developed, men will have to be blessed with two things they have not at present in common, viz.: a practical philosophy of the human mind, by which character will be understood and appreciated, and a living "charity" whose function of patience will not only develop hope in practice, but keep the more radical and thoughtful from *impatience* with their less fortunate brothers and sisters.

Spiritualism must so harmonize life and its developments as to preserve their equilibrium, or else their philosophy will be of little value,—since the "world" by sad experiences knows that "a house divided against itself can't stand." Nor can anything grow into powerful activity, good, bad, or indifferent, that has in itself the seeds of division and disunion. What Spiritualism mostly needs is, that the religious element be brought into action, and a concentration of effort be made to impress the age with its philosophy and light. We have no apprehension, however, but the time is near at hand, when the mass of mind now in the Spiritual family, will develop something worthy of itself—so that Spiritualists shall be known as "a peculiar people, zealous of good works."

While, however, we hope and pray for this time, we shall not become impatient at any phase of life which progress may throw to the surface; no, not even "folly" itself, as we expect in the reaction from *doubt to faith*, from "folly" to philosophy, there will be much done and much said which may not only make the "judicious grieve," but be a subject of offence to others.

And if Spiritualism cannot comprehend and harmonize such cases, there must be some defect in it—since it is not "the whole" that "need a physician but those that are sick"—and getting impatient with progress we are very confident is neither philosophy nor prudence. Besides, it is nearly time to give up the practice of calling our brother a "fool," whether there be "hell fire" or no; because such intimations, however delicately done, are not very graciously accepted, and seldom do good to any.

It were well, that our "moderation should be known to all men."

## INTUITION, OR CONSCIOUSNESS.

Thus far, Intuition has held but a doubtful position in the walks of science. The intellectual process has commanded large respect, and has been the theme of the orator, the statesman, the poet and the divine, till all science is deeply tainted with the supremacy of logic over intuition. How far this is correct, we trust the following article will show.

Consciousness is that by which we know.

Should any one ask what evidence we have that we exist, the answer must be that we know it. Should we be asked how we know that, or any other fact, all we can say is, that we are simply conscious of it.

Should we be asked how we know that the sun shines, we must say, that we are conscious that we have seen it. Should we be asked how we know that Columbus discovered America, our reply must be, that we are conscious that we have been told so. The only evidence we have of the fact, that two sides of a triangle are greater than the third side, is that we are conscious of the fact that we have passed through a process which shows that it is so.

Thus it is evident that consciousness is the only means of knowing even mathematical truths. The exact sciences prove nothing till we admit the truthfulness of consciousness. A mathematical demonstration proves nothing till we are conscious of the fact that we exist; that our proposition exists; that we have reasoned; and have passed through a process of thought, conducted according to certain laws; that we have remembered the whole process; and that we regularly draw our conclusion from the premises, according to the laws of mathematics. Until all this is admitted, on the simple dictates of consciousness, mathematics prove nothing, and cannot be considered truthful.

A popular opinion prevails to a very mischievous extent, that reasoning is the only means of knowing. All science is imbued with this Spirit, and though it is not directly affirmed in science, yet it is uniformly implied, and made the basis of all philosophy. Even those who have admitted the truthfulness of consciousness, have still made reasoning the test of consciousness; thus implying the false axiom, that reasoning is the most reliable source of knowledge.

Reasoning proves nothing, till we are conscious that we exist, that we can think, that we can compare things by means of known laws, and draw correct conclusions from premises known to be true without reasoning. Consciousness is the final court of appeal. Suppose a man chooses to doubt his own existence, and to plant himself on the proposition that everything requires proof. Let him try to prove his own existence. He must do it by reasoning; but he cannot reason till he first exists. Therefore he must admit the existence before he begins the reasoning. This fact is indispensable to the validity of the proof. Take this away, and the proof means nothing; or let this be in doubt, and the whole proof is without foundation, and void. Therefore a man in trying to prove his own existence, assumes it in the premises, and cannot prove it in the conclusion. He cannot make it any part of the conclusion, because the conclusion must not be involved in the premises.

Suppose a man wishes to prove the fact of his thinking. How will he do it? He must do it by reasoning. But he cannot reason without thinking, and thinking is the thing to be proved. Therefore the fact of thinking must be admitted, before the proof can begin; and the conclusion must be assumed in the premises; and therefore it cannot be

made the conclusion. It is hopeless, therefore, to attempt to prove it.

Should a man attempt to prove the fact of his own memory, he must not assume the point in dispute; and therefore he must not use his memory till he has proved its existence. How will he prove it? If he does not use his memory, he can have but one object in his mind at once. Let that object be memory, the thing to be proved. Then he can have nothing in the mind, at the same time, to prove it with; and as soon as he has something to prove it with, he has nothing to be proved. Therefore, the existence of the human memory must rest on the evidences of consciousness, without any hope of proof.

If we attempt to prove the freedom of the will, we must lay the will aside till we make the proof. But we cannot make the proof without reasoning, and we cannot reason till we will to reason; therefore the proof is forever beyond our reach. We cannot reason at all, till we admit the declarations of our consciousness that the will is free.

We assume the freedom of the will, the moment we begin to reason; and therefore it cannot be proved. Neither can it be disproved for the same reason. We cannot disprove it till we will to do so; therefore we must assume the freedom of the will, before we can deny, or attempt to disprove the fact.

The existence of such a thing as a law, defies all human proof. We cannot reason without laws. Our only means of proving is to appeal to some law of science or of thought. Before we begin to reason, we must admit the truthfulness of the laws employed in the process; and therefore the point to be proved must be known and admitted before reasoning is of any value. Consciousness alone can inform us that there is such an entity as law.

We shall find ourselves in the same difficulty, if we attempt to prove the existence of such a thing as cause and effect. To prove a thing is to produce an effect. Therefore we cannot attempt to reason without attempting to produce an effect; and therefore we cannot prove that there is any such thing as cause and effect; because we must assume that relation of things before we begin the proof.

We cannot prove that there is any such thing as truth or falsehood, because we must know that there is such a relation of things, before our proof amounts to anything. All proof is derived from fixed laws, which must be known to be true, or we could not know whether a point were proved or not. The very fact of truth presupposes a knowledge of the laws on which the proof is based.

No man can prove that he derives any happiness from the exercise of benevolence. He feels the sweet emotions running through his soul, and there the matter ends.

We cannot prove that the sweet melodies of music awaken emotions of delight. We feel it, and those who have also felt it, may know how to sympathize with us; but to those whose souls do not respond to music, we can impart no proof by logic.

The Christian cannot prove that he feels a joy which surpasses all that philosophy can explain, or that the imagination can paint, or eloquence unfold. He feels the sweet consciousness of it, raising him higher in the scale of happiness, and extending his perceptions into regions of

"Permanent delight—Full above measure."

But those who have not felt it, must forever remain ignorant of its happy power.

The principal sources of human happiness are those which consciousness alone reveals to us, independently of the powers of logical demonstration.

The extreme absurdity of attempting to verify consciousness by reasoning, will be apparent if we make the attempt.

In the first place, we must lay aside all the objects of consciousness. We must not use them in our proof; because their truthfulness is the point in dispute; and if we use them, we cannot tell whether our proof is correct or not. We must not use doubtful facts in our proof, or the proof itself must be doubtful.

We must lay aside everything that rests on our consciousness. We must reject our own existence, the evidences of our senses, the freedom of the will, the exercise of reason, thought, memory, and all the first truths in reasoning. We must reject the relation of cause and effect, and right and wrong. We must not be conscious of anything. We must suspend all that we know, and then attempt to construct an argument. What can we do? Of course nothing. We could no more test the truthfulness of anything, than a tree or a rock.

And yet philosophers will tell us that we are bound to prove our own existence, the existence of such a thing as cause and effect, of right and wrong, the existence of the external world, etc. The wisdom and learning of the world have been expended on the freedom of the will, which is affirmed by simple consciousness; and, therefore, all that can be written to try to verify it, must proceed in a circle.

Every man is conscious of existence. Now, suppose we appeal to reasoning to know whether this declaration of consciousness is correct. Let our reasoning bring us to the conclusion that we do not exist. Would any man accept and act upon this deduction of reasoning? No; every one would still be conscious of existence, would act accordingly, and would refuse to act on any other supposition. The business of life would still go on, and no one would perceive that the world had lost a particle of confidence in the declarations of consciousness. It is evident, therefore, that men confide in the teachings of consciousness more strongly than they do in the deductions of their own reasoning.

Consciousness is a necessary pre-requisite, or antecedent to reasoning. We cannot reason till we are conscious that we exist, that we think, that we have facts to reason with, and subjects to reason upon. All these things must be antecedent to reasoning; and from them, reasoning derives all its authority. Take them away, and reasoning would prove nothing. But if we attempt to prove the truthfulness of consciousness by reasoning, we must take it away, till we can prove them by reasoning; otherwise we shall assume the point to be proved.

Now reason is in an awkward predicament. She cannot begin to reason without consciousness, and she cannot have consciousness till she can begin to reason, and prove consciousness and its truthfulness. What will she do? Can she ever surmount this difficulty? She cannot. She is eternally at rest, till she will proceed on the authority of consciousness, and avail no more. She must make an entire surrender, and be content with the conditions. Should she, like a fickle child, grow petu-

lent and troublesome again, she will be at once arrested in the midst of her most daring enterprises, and held in bonds till she learns her weakness.

Therefore reasoning is forever arrested in her progress, till she confides in the superior authority of consciousness.

Now, since reasoning depends on consciousness, it cannot be applied as a test to consciousness; because that would be making consciousness depend on reasoning, instead of reasoning on consciousness; and, since reasoning derives its authority from consciousness, it cannot be applied as a test to consciousness; because that would make consciousness a test of itself, which is absurd.

To make reasoning prove or disprove consciousness, would be to make consciousness prove or disprove itself. Consciousness would become the prover, the proof, and the thing to be proved; because all would depend upon it as a foundation. Now if reasoning could disprove the existence of consciousness, and consciousness could be taken away, or be out of existence, as the thing disproved, it would still exist as the prover and proof, and be out of existence in one form, and would still be in existence in two forms, which is ridiculous and absurd.

It is evident that the teachings of consciousness must be confided in before reasoning can begin; therefore they cannot be established by reasoning; and if they could be established by reasoning without the aid of consciousness, we could not know it; and therefore we should be obliged to prove that we had reasoned; we should be obliged to prove our proof, and prove that we had proved the point in dispute; all of which would be impossible without the sanction of consciousness. It is therefore impossible to apply reasoning as a test to consciousness, until we can reason independently of consciousness; and therefore reason without being conscious that we exist, or that any thing else exists; that we reason, or that any one else reasons.

In order to prove or disprove the authority of consciousness, we must be unconscious at the time, and must not let consciousness be in any way necessary to the proof; but in order to know that we had proved any thing, we must be conscious of what we had done.

Therefore we can neither prove nor disprove the authority of consciousness, till we can be unconscious of existence, and yet conscious of it; unconscious of the teachings of consciousness, and yet conscious of them; unconscious of the proof of the truthfulness or untruthfulness of consciousness, and yet conscious of it, which is absurd. Therefore it is impossible for reasoning to be employed as a test of consciousness. But consciousness is the only test of reasoning; because we cannot judge whether an argument is correctly conducted or not, nor whether the conclusion is correctly drawn from the premises or not, without our consciousness. Now, since consciousness is the test of reasoning, it follows that reasoning cannot be the test of consciousness.

We have also seen, that should reasoning lead to the conclusion that we do not exist, and that consciousness is fallacious, no one would believe the deductions of his own reasoning. The consciousness of his own existence could not be overruled. The active currents of life would still flow on. The lamp of life would still burn. The ocean of thought would heave with restless commotion. Consciousness would whisper into the ear of being, and the devotee at the shrine of reasoning, after he had confessed his nonentity, would rise up and affirm—"I still exist."

Hence, in every aspect of the case, it is impossible to make reasoning a test of consciousness. The almost universal practice, therefore, of making reason the test of every thing, is evidently absurd. Hence the vast amount of ingenious effort that has been expended in trying to verify the teachings of consciousness, has been worse than lost. It has unsettled every fact known to man. There is not one fact in literature, art, or science that has yet been settled by reasoning. Every thing is open for discussion. Philosophers have taught us to demand proof of our own existence, of the existence of the external universe, of the existence of such a thing as cause and effect, of right and wrong, and all the truths on which human knowledge depends.

Philosophers have entirely overlooked the fact, that it is beyond the power of reason ever to settle one fact. We have shown that reasoning cannot confirm the truthfulness of consciousness, and of course, it cannot confirm any thing else; because every thing else depends on consciousness. Hitherto we have found ourselves wandering amazed in a universe of unknown, disputed, and disputable things, either real or imaginary, and unable to find a solid and settled point on which to erect a standard by which to test any thing. By reasoning alone, the human family have never had one thing in common, except the uncertainty of every thing.

Now, what is it so? Is it because the universe is an *ignis fatuus*, and reason a bright luminary, which leads to bewilder, and dazzles to blind?

No; it is because reason has been wrested from its true office, and been amused, like the infant and unpracticed spectator, on first looking up to the brilliant hosts of worlds on high. It holds up its little hands to catch the stars, thinking them quite within its reach.

For the ten thousandth time, consciousness has been arraigned at the bar of reasoning, and required to give an account of the rectitude of her doings. She has been obliged to face the most powerful array of counsel, headed by Des Cartes, and backed up by the most profound learning, and ingenious logic that the world could furnish; but she has found herself quite equal to the occasion. She has never yet been compelled to lower her dignity, by acknowledging accountability at the bar of reasoning. She is the rightful sovereign of the realm of thought, seated on an eminence too high for genius to ascend, and too firm for logic to disturb.

With what success her authority has been disputed, we shall see. Among the first and foremost of her opponents, we may mention Des Cartes. Being disgusted with the looseness of the philosophy of his times, he took the opposite extreme, and resolved to discredit his own existence, till he could confirm it by reasoning. He was unwilling to trust his consciousness, and therefore resolved to establish his existence by the force of logic. In searching for proof he found nothing which appeared to him entirely free from doubt, except the fact that he thought.

Delighted with the idea that he had found a reliable foundation on which to build, he constructed the argument, "COGITO, ERGO SUM." "I THINK, THEREFORE I AM." He thought he had proved his own existence, from the fact that he thought; and he made this the foundation of his philosophy. It is a little surprising, however, that he did not discover, that the conclusion of his argument was assumed in the premises. When he had said, "I think," he had presupposed the proposition, "I am." If I affirm that I think, I do not prove that

I AM, as a necessary consequent; but I assume or presuppose that I am, as a necessary antecedent, without which the proposition, "I think," cannot be true. If he had said, *I do not think*, he would have assumed the proposition, I am, as the only condition on which he could say, *I do not think*. The act of speaking or acting at all, presupposes the existence of the person who speaks or acts. The argument of Des Cartes amounts to this, "I AM, THEREFORE I AM," which is ridiculous and absurd.

But how did he know that he thought? Simply by his consciousness. Then he assumed the teachings of consciousness to be reliable, and made that fact the foundation of his proof. But that was the point he set out to prove. Therefore he assumed the point to be proved, and made that assumption the foundation of his philosophy.

Let us should be thought to draw our conclusions unfairly, we beg that the reader may notice, that the proposition, *I think*, is without meaning, unless the subject *I* represents some person who thinks, and the predicate *think* is affirmed of some person who thinks. The existence of this person must be known before the affirmation can be made, that he thinks. Des Cartes, therefore, could not have truthfully affirmed, "I think," unless he previously knew his own existence. When he said, "*I think, therefore I am*," he ended exactly where he began. He began and ended with the fact of his own existence, and this he received on the authority of consciousness, which is the thing he resolved not to do.

He therefore made consciousness the foundation of his philosophy, while he professed to build upon proof.

Why did that deep and acute philosopher fall into such a mistake? It was the unavoidable result of the false axiom on which he attempted to build, that SOMETHING MUST BE RECEIVED WITHOUT PROOF. It was an unavoidable result; because the moment he attempted to prove his own existence, he assumed it; and he finally built on consciousness, because that is the only foundation on which he could build. He who attempts to avoid it, will find himself planted upon it, the moment he begins to think, speak, or act. The teachings of consciousness are the only reliable things known to man—the only foundation on which we can build, even if we attempt to reject it. It is, indeed, the only foundation.

If any differ from us in adopting this foundation, we ask him to take any other, and risk the consequences. What will he do?

He cannot think a thought, speak a word, perform an act, nor recognize his own existence, nor that of any person or any thing else. He cannot eat nor drink, can neither affirm a thing nor deny it, admit, assume, nor attempt to prove. He must consent to be a nonentity—must not be at all. His very existence will be a standing refutation of his theory.

He cannot be allowed to assume his consciousness, and to act upon it; and make that the only means of doubting it, as has universally been the case with those who have distrusted their consciousness. But the doubter may say, as objectors are fond of saying, that he is on the negative, and it devolves on the affirmative to make the proof. But he must recollect, that in the absence of consciousness, there is neither affirmative nor negative. If there is such a relation of things, and if it is a settled rule of logic, that the affirmative is bound to make the proof, it follows that the point in dispute is admitted; because these distinctions can exist only among conscious beings, who have a very considerable knowledge of men and things, and of the rules of logic, and the settled principles of science; all of which must be kept out of sight, till the truthfulness of consciousness is settled.

He cannot throw the burden of proof on his opponent, because neither he nor his opponent yet exists, as far as the argument is concerned. Their very existence is involved in the question, and must not be assumed. Let no one flatter himself that we are anxious to persuade him to adopt the platform which we have laid down. We ask him, rather, to reject it if he can. We cannot conceive how an objector can exist; because the moment the truthfulness of consciousness is denied, it is admitted; and therefore the objectors in instantly converted into a defender of our platform. Therefore an opponent can never be found. Professed opponents are the best defenders of what we contend for.

It is sufficiently demonstrated that the veracity of consciousness is a truth which cannot be proved, denied, nor questioned.

It is an astonishing fact, that in any conceivable mode of proof, the conclusion would be assumed in the premises.

No one can reason on the subject without admitting to himself the proposition, I reason. But we cannot reason without thinking; therefore the admission, *I reason*, is an admission of the proposition, *I think*, which is the elementary proposition of Des Cartes.

His argument is, therefore, the only one that could have been adopted, since every other is but a different form of his, and may be reduced to it. Hence we cannot reason at all on the truthfulness of consciousness, without beginning with the proposition, *I think*. But we have seen that the proposition, *I think*, assumes the proposition, *I am*, which is the point in dispute. Therefore any possible mode of inquiry into the truthfulness of consciousness must assume the conclusion in the premises.

It is one of the greatest evidences of the agency of a great intelligence in the orderly structure of the universe, that the foundations of human knowledge, deep laid in our consciousness, are so wisely presented to the understanding, and are so effectually guarded against unbelief, that we cannot openly deny, nor silently disbelieve, nor secretly doubt the teachings of consciousness, without assuming the point that our foolish pride of intellect would call in question.

If any man denies, he admits the proposition, "*I deny*." If he disbelieves, he admits the proposition, "*I disbelieve*." If he doubts, he admits the proposition, "*I doubt*." But in all these propositions the subject *I* assumes the existence of some person who denies, disbelieves, or doubts. Therefore we cannot deny, disbelieve, nor doubt the verity of consciousness, without assuming the point in debate.



reasoned out of existence, the being that performed the wonderful feat would still exist, and would possess and trust his consciousness; and therefore consciousness must exist, and not exist at the same time, which is absurd.

Who should not laugh at the folly of a mad man who should light a lamp, and with the lamp in hand, should search for the non-existence of the lamp, by the light of the lamp. But is not this precisely the case with the philosopher, who, by the light of consciousness, attempts to discredit the teachings of consciousness? The point can neither be proved nor disproved, affirmed nor denied, admitted nor rejected, believed nor doubted, without first assuming a conscious being, who shall take the light of consciousness into his hand, before he can perform any act whatever.

The final sum is this: any proposition which can possibly be formed, must assume the truthfulness of consciousness in the subject; therefore it cannot become the predicate; consequently all reasoning on the subject must proceed in a circle.

The premises of an argument or proposition necessarily include the teachings of consciousness as the conditions on which they are correct; and therefore to try to bring them into the conclusion or predicate, is an absurdity which would require but little notice, had it not become so common.

The teachings of consciousness can be neither proved nor disproved, affirmed nor denied, doubted nor believed, admitted nor rejected.

They must be let alone, and simply obeyed. Its voice is our law. It stands forth an immutable, incomprehensible, eternal source of truth, which we can never fathom.

## Poetry.

And Poetry, too, shall lend her aid,  
Persuading as she sings—  
Soothing over your shaggy earth  
Sweet incense from her wings.

[For the Christian Spiritualist.]

**DOUBT AND FAITH.**  
"Where is God?" I asked the stars,  
Peering through the midnight haze,  
Hunting shadowy shapes of light  
Through the blackness of the night.

"We, in answer to thy tears,  
Point thee to the morning dawn,  
Filled with pain and death and care,  
As their nights with darkness are."

"Where is God?" I asked the sea,  
Heaving wildly, restlessly,  
And the hollow, booming sea,  
Gave this answer back to me—

"Not one shoreward, tumbling wave,  
See death's hand moving grave,  
See death's trophies everywhere,  
Bleaching whiter on the shore!"

In the fissures of the rocks,  
That have stood my thunder shocks,  
I have driven the rotting skulls,  
Beyond the screaming of the gulls!

To the rivers of the dawn,  
Lift up some body form  
By the jacksals of the sea,  
And the dawn still smiles on me!"

"Where is God?" I asked the flowers,  
Drinking in the sun showers,  
But ere they an answer found,  
I saw them perish on the ground!

True, I knew the Spring would blow  
Her buds to the soft odors;  
But did the flowers that I saw  
Blossom every flower more!

Bears the body any soul,  
That escape the grave-dorm's greed?  
Search the grave-runes everwhere,  
Blossoms any blossom there?

"Where is God?" I asked of science,  
And she said, with pride and defiance,  
"God's a guess that I have made,  
I'd shadow of His shade!"

"Where is God?" I asked the poor,  
Starving by the Christian's door;  
Smoking them in turned the head,  
Where his children wept for bread!

"Where is God?" I cried again,  
Maddening in my brain,  
"Sightless" voices from the grave  
Answered, "ask the shrieking slave!"

Falls there any blessing down,  
On the foreboding black or brown?  
When the clock rings the hour of prayer,  
Where is there God's helping hand?

Then the Spirit, Patient, came,  
On her brow low her hand came,  
Whispering, "sister, stay still,  
Following each the other's hand;  
Chapling each the other's hand;  
Singing in the ear of doubt,  
Songs that struck his darkness out;  
Songs that filled his heart and brain  
With a sweet delicious pain:  
Songs of Faith and Charity,  
Not unalike with mystery  
Songs whose beatings seemed to me,  
Like summer's pulses on the sea!"

Through the ancient veil of Trial,  
Saw I the form, the form,  
Gathering from the form of Faith,  
Falsely for the form of Faith!  
Faith, whose clear vision ran,  
Through the darkness to the dawn!

Now a richer gift is given,  
By the answer of the soul,  
Faith is grown to knowledge,  
And the growth of the good  
Print with light the paths of blood!  
Up and down the sludgy way,  
On the golden roads of day,  
Spirits come and go away!

July 20, 1884.

[For the Christian Spiritualist.]

## HUMAN PROGRESS.

Long were the sparks of intellect concealed,  
And few the marks of genius man revealed;  
His loftiest powers involved in darkness lay,  
Warmed by no sun, and quenched by no ray.

Even heaven-born genius, daughter of the skies,  
Spread her young wings, and raised her feeble eyes,  
Summoned each nerve and energy of mind,  
The chains to sever, which her soul confined.

But untamed Nature strove in vain to soar,  
And at one glance the mystic realms explore,  
Too vast the prospect, and too faint the light,  
Too weak her organs, and too low her flight.

To seize experience first she looked for aid,  
Next application, Nature's helping hand,  
But still from her rude rugged footsteps hid,  
Where amidst all its feeble glimmerings hid.

Though virtue showed her way with sweetest flowers,  
And sinners followed her through their lovely bowers,  
Still doubt, and toil, and dangers marked her way,  
And menors glared her footsteps to betray.

At length fair science rose, a burning star,  
And life-giving genius sought her golden car,  
With iron contrivances clanking and clanking,  
And arts and commerce quickened into birth.

She chained the lightning to her flying wheels,  
And round the earth on wings of light she sped,  
Distilling blessings on the lands beneath,  
And Nature crowning with a golden wreath.

[For the Christian Spiritualist.]

## IMPOTENCE OF GOD.

I am Jehovah, "Unengaged cause of cause,"  
The Lord of lords, the lawless law of laws;  
The mighty God, creations countless fire,  
She soul of souls, and beings vital fire.

In me, existence, and the power of life,  
In me, the source of all that is and is to be,  
I am the light which lit the light of sun,  
Illumed their path, and taught the spheres to run.

Those voiceless voices singing on their course,  
Proclaim me Maker, Origin and Source.

## WHAT IS RELIGION—THEORETICAL AND PRACTICAL?

[For the Christian Spiritualist.]  
Mankind, in all ages, have endeavored to discover a true and infallible system of religion, by which they could commune with and worship aright the invisible and unknown God. Millions of souls have imagined that they were in the right path; each one has employed his or her own special forms, annexing themselves to some established and then existing creed; then dividing into sects, and finally adopting a form corresponding to individual ideas and capacity. All minds have expanded, according to the individual fancy, upon some blissful abode beyond the din and turmoil of this corporeal existence; where they hoped and expected to join in everlasting and increasing happiness, provided they were faithful in serving their particular ideal God; where labor and sorrow were supposed to be unknown. Some have worshipped by falling on their faces before idols of trees, or colossal figures, the sun, moon, stars, etc. Others have been contented to prostrate themselves before the (imagined) present Spirits of prophets and saints, whom they were taught, once lived in the flesh, and were divinely inspired, and had the power of influencing Christ and God to forgive their sins. Others who had no faith in the prophets and saints, have conceived it necessary to address God through the Spirit of Christ, and he would intercede for them to the higher power. Others could not even think that course necessary, but would pray to God himself. Others thought prayer entirely a superfluous and unmeaning preamble, or, rather, if anything, an insult or sacrilegious act to the All-wise Being. Others still thought Nature was God, and to admire it was to worship, and so on, each in his own way.

All have imagined to ask was all-sufficient; so long as they were in earnest, nothing further was required. Now all this may be necessary, but there is still no further vigorous effort made to obtain a single blessing or necessary advantage; God is expected to send all without any action from the creature. Would it not be more consistent to endeavor to obtain that sought for by the use of all the natural faculties that we are endowed with? or were they created in vain? If so, then God created all these organs and functions to no purpose. And if not, then man should exert them for some lasting benefit, for some ulterior purpose.

But as all things are constantly progressing, and must be so by a natural law, so has been the mind of the human race, from the darkest and most superstitious ages until the present time; and mankind have unconsciously been advancing towards a true and a practical religion, one without any special creeds, which can be and will be adopted by all, and for the good of all; a natural religion, to be developed by the light of reason. I mean science and labor—the keys to all human progression and happiness—which must, in the course of their advancement, gradually annihilate the condition of all of earth's species. Labor, directed by science, will eventually unfold wonders; it will procure every necessary and luxury that can be conceived by man—aye, and more than man has yet dreamed of; it will ever open new and multifarious avenues to happiness. Labor is holy; it emanates from Heaven. Man is created with every faculty to labor; every organ and part of his physical body is intended by the Creator for some good purpose, to be used not only for himself, but for those nearest in kindred to him, and more remote, and finally to be felt throughout the earth by all creatures, for their good and benefit—as he is dependent on those nearest of kin, and also on the race, for sustenance and general benefits, so are they to the same extent indebted to him. None can possibly exist independent of his neighbor; all are in need of manifold cares and materials, which it would be impossible for each to provide entirely for himself, and independent of his surrounding fellow beings. In fact, nothing can be independent of itself, not even to be brought into existence without cooperation. In all species of life, it requires the positive and negative laws, the male and female beings, to produce its species. Neither is perfect in itself without the other, nor both these without a still more positive and prior cause. All are connected together; all are endowed with peculiar functions, and must harmonize in order to bring about an ulterior result. Nothing can stand isolated, but must depend on some other thing, and therefore all are as a unit. Then if these things are so, must we not labor in concert for the good of the whole? Is not true religion, to do all the good you can, and try to make all as comfortable and happy as lies in your power? Or is it merely to shut oneself up in a closet and ask the great Divine Mind to assist or bestow a thousand things, (that would not be received if they could even be sent) without using your natural faculties to obtain that desired? It seems as though the Deity has manifested by unmistakable evidences, precepts of righteousness throughout the whole of the material world, and if mankind would but worship consistently, let them observe and practice more thoroughly what is taught them in the tribes of animals. See how they toil to obtain for themselves and progeny; see how many kinds dwell in communities and groups, and labor, not only for themselves, but for the whole. The ants build for the whole in common a mound, and display a principle of wisdom more than human. They lay up food for the winter, and for the whole. The tenants of the honey-bee are woven into separate cells, and they, too, provide food for the whole during the winter, (except the drones, who do no work, and they are killed off, for they have no others around them.) They labor incessantly from sunrise to sunset, and fly off for miles in search of food for the whole. Are they directed by their reason to labor thus, or does the Divine Mind think for them?

But man possesses reason, and it was designed to be used, and he must observe closely Nature's precepts, and then follow them.

What a confusion can be made.  
What to accomplish a good for his race?  
Are not Nature, the powers and the elements dumb,  
True living by brains and grace?  
Then study the ant and the bee.  
The humming bird, martin and dove;  
The leaver, the otter, the squirrel and mole;  
See Nature and copy her mode!

Yes, you may range throughout all Nature, and penetrate even the constellations of worlds blazing on orbits of endless extent, and still the same grand law of harmony and action can be recognized to prevail. Each world and each atom must be designed for some ultimate and continuous good; each has its proper sphere and mission to fulfill. Here you see all working, and dependent on the others for motion, light and heat. Man is but a part of the great Body, and he, too, is just as dependent as the sphere for his motion, light and heat (speaking analogically) on his fellow man. One is but a symbol of the other.

Man is only happy truly, when he has all the necessities of life around him, and when his fellow beings are happy, because all are really acting under the same influence, and what affects one to some extent affects the whole.

As a stone thrown into a placid lake will cause a ripple to extend on every side to the shore, so is it with man's lot. Then to do or procure the greatest good for the greatest number, by science and labor combined, is to practically worship. For whatever we mentally wish for (pray for) that, if we but use our natural faculties, will be forthcoming; if there is a will, there is a way. If, for instance, one conceives a plan to be a public benefit, either a work of reform or a mechanical structure, he should concentrate the mind upon it until it becomes a public benefit. This is to accomplish some good in the world, that will last after his form has mouldered to dust. This, then, is to live a consistent course of life—is and must be a practical religion.

Use all your talent for a good purpose. If you possess but one talent, hide it not in the earth, but use it, and if you are fortunate enough to possess ten, you may then make yourself popular in doing good; you will be a ruler over a household, if you are faithful over a few things. This is an unerring law. "Try it, one and all." All can be elevated; the jubilee will then commence—the earth will then blossom as a rose,—men will be ready then to beat their spears into pruning hooks and their swords into ploughshares, and earth will echo in everlasting praises to the Infinite Alpha and Omega.

[For the Christian Spiritualist.]  
**PROBLEMS OF THE AGE.**  
This age is full of problems which men are busily engaged on all hands in trying by every means to solve. Some are very hard problems,—nay, some may even compete with that long-vexed and most inflexible of all physical problems—the quadrature of the circle.

The intellectual and spiritual faculties of mankind are now destined to be developed to their full stretch. Everybody is satiated with "heresy" and "tradition," and disposed to "prove all things." Ah, if in doing this they could but always "hold fast that which is good."

But we must not expect perfect results from the efforts of undeveloped human nature. Man approaches nearer and nearer to "full stature" the more he exercises his immortal powers; and the struggle necessary to be made in this age of puzzle and bewilderment will, as a matter of course, develop intellectual and spiritual manhood to an extent hitherto unattained.

Ah, it is indeed a glorious thing to be alive in this age, to become of necessity a part of the great mind-activity which God is using to bring about His grand and infinite purposes! Inspiring to us all must it be to say with Carlyle, "and to me also is given if not victory, at least the consciousness of battle." Yes, even though we should fall, glorious would be such a death on the battle-field of ages!

Great men are born into the world, as the exigencies of the time demand them. Each one preaches the Gospel, by word or deed, that men are waiting to hear. Our time is full of such men and women. These are with might and strength striving to solve the problems of the age. They will come near solving them. The age of perfect human development, it seems to us, is not far off. The rapidly approaching nuptials of the natural and spiritual worlds promises this.

But we must be content to "labor and to wait" a little longer. Prophecy steadily points her inspired finger toward the coming age—that age of which the prophet-poets sing:

[For the Christian Spiritualist.]  
**SWEDENBORG.**

The works of Emanuel Swedenborg, that man so justly termed by an eminent Spiritualist of our day, "the greatest of modern prophets," are far too little read by investigators of modern Spiritualism. Owing, perhaps, partly to the fact of their being connected in men's minds with Swedenborgian sectarianism; but mostly to the circumstance of their being comparatively *not new*, they are indeed almost wholly neglected by those most ardent in the study of modern revelation.

It can be scarcely right thus to turn away from light so plentifully bestowed. Great truths stand out on every page of Swedenborg's quaint writing, with which every earnest investigator should furnish his mind, as a preparation for the development of still greater future revelation.

Although it is never safe to content ourselves simply with what has been taught in the past, it is equally unsafe to neglect any revealed truth, either of the past or the present. By receiving and clearly understanding past developments, we shall be better able to make use of those which the future shall unfold to us. It is true Swedenborg has written far too voluminously to admit of his works being read in detail by most men—few would have time or opportunity to read all that he has written; but this is not necessary. All can possess themselves of the main points of his philosophy—the most out-standing facts he has revealed.

We would not, of course, be understood to hold up Swedenborg as a *rule* for any man. We hold no prophet, however inspired, to be a perfect rule—an absolute exponent of God's truth. To every man, truth must be ultimately interpreted by that voice of God which is the innermost of his own soul; and to every man the light of truth will burn clear in proportion as his soul is pure and passive.

Of Swedenborg as a man, it is wonderful to think. So learned, yet so simple—so intellectual, yet so spiritual—so strong in reason, yet so clear in intuition! He stands forth amid the ages a grand proof of the fact that Spiritualism is not a result of the credulity of ignorance. A second Paul, he preaches a new and living gospel, after having mastered the *law* at the feet of Gamaliel!

Swedenborg was not a man to be appropriated solely by a sect; he was a "city set on a hill," a universal man. Among the many "teachers sent from God," throughout all time, he stands in a conspicuous place. Though there are many problems of our time for which he has no answer; though he has seen "through a glass darkly" many things yet to be fully and distinctly revealed; yet he has broken new ground than any other man since the dark ages; and in many respects has uttered words for *all time*.

The wondrous day that is breaking upon our earth is culminating fast. We shall be strengthened to keep pace with the accelerated light that is ushering in the noonday of the ages. To reject no truth, to accept no error—that were scarcely to be expected of angels, how much less of men. But let us do the best we can, and while we rejoice in

the many lights we see gleaming around us, take heed that we keep burning that pure and sacred flame within our own souls. Without this no man's wisdom can avail us. We must, every one of us, cease to become *prophees*—men *out-speaking* from that inner holy of holies, where are continually spoken to us if we would but listen, the *oracles of God*. Thus greater men than Swedenborg will arise upon the earth; and yet Swedenborg will fill his allotted place.

## PRACTICAL QUESTIONS.

Why do those who regularly investigate Spiritualism, embrace it almost without a single exception?

Why do all investigators acknowledge the presence of an extraordinary power?

If it is a cheat, why cannot the mode of it be detected?

Why are the demonstrations so common and remarkable in private circles, when the parties pursue it for themselves, and for the purpose of personal knowledge, where no motives for deception can possibly exist?

Why are so many persons forced to believe contrary to their wishes?

Why are so many forced to believe even when they refuse to investigate it; and find in their own personal experience what they refuse to witness in the experience of others?

## LOVE.

"Love is the fulfilling of the law." Conversely, the want of love, is the breaking of the law. The world is groaning under the weight of systems and theories for doing good. The human race are deeply imbued with the desire of some greater good. The soul loves happiness, and can never rest till that "pearl of great price" is found. But it never can be found outside of love. However improbable it may now seem, contention must not only cease, but contending parties must learn to love each other with embracing sympathy. They must not love as a duty, but as a source of happiness. Their whole soul must enter into it, till the heart finds in it the sweetest solace and the purest delight. Of what use is a correct theology without love; or a pure science which chills the soul to death, or drives it to madness and desperation? The whole soul must love—it must be loved. Heaven itself would become hell, without the eternal sunshine of love.

## TO THE READER.

We present in our present number, the illustrations to a vast amount of labor.

It is quite time that the whole subject of Spiritualism be thoroughly investigated. "Error is harmless so long as truth is left free to combat it." For the argument on "Intuition and Consciousness," we solicit a careful perusal. It forms a broad basis underlying the whole subject of Spiritualism in its higher phases, and cannot be too thoroughly studied.

## OPPOSITION TO SPIRITUALISM.

That opposition which, at first, was bitter and severe, has become gentle as the winds tempered to the storm.

Our exchanges have ceased their warfare, and have receded into a modest silence. Individuals are quiet and respectful, and there is a great calm. Spiritualism is rapidly spreading, and the blossoms of Spring are yielding to the sweet fruits of summer.

## WHITE RINGS FOR CHILDREN.

Don't use white rings for children to chew. We have known two cases in which children have lost their lives, in consequence of the zinc used in the manufacture of India rubber. It becomes absorbed in the system, and vitates the circulations so as to produce serious disease, and often death. Use the black ones, which are less hurtful, although not quite harmless.

We shall notice other harmful applications of India rubber in constant and extensive use.

## Correspondence.

SAVANNAH, TENN., June 29, 1884.

GENTLEMEN EDITORS: By accident, one of your papers, the CHRISTIAN SPIRITUALIST, fell into my hands a few days ago, and I examined it quite carefully. I have been an occasional reader of the Telegraph, and therefore was not surprised by the announcement of the psychological doctrines contained in the Spiritualist. By the way, I have often been astonished at the ability displayed in these papers, and in the doctrine of Spiritualism. How is it that those who deny its truths are not able to meet and refute them? Without assenting to the truths—or what it says are truths—in regard to the destiny of the soul, it seems strange that their arguments cannot successfully be met and refuted!

One of the leading features of the number before me of the Spiritualist, is the article by "E. C." supposed to be Dr. J. H. Paine, in which he says, "If I do not believe in the existence of the soul, I believe in the existence of the body." This is a very curious statement, and one which I have never before seen. It is a statement which I have never before seen. It is a statement which I have never before seen.

A REVUE FROM THE OCEAN OF LIFE, an Authentic and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving an *EXACT* and *DEFINITE* indication of man on earth over the departed. With introductory and explanatory remarks. By J. S. Adams of Chelsea, Mass. Price 25 cts.

FAMILIAR SPIRITS AND SPIRITUAL MANIFESTATIONS, in connection with the doctrine of the "Living Dead." By Enoch Pond, Professor in the Bangor Theological Seminary. Together with a Reply by Veritas Credo. Price 15 cts.

THE PHILOSOPHY OF CREATION, or the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit and the Spirit-World, by John Paine. Through the medium of the "Living Dead." THE RELIGION OF MANTHOOL, or the Age of Thought. An excellent work. By Dr. J. H. Robinson. Price in paper, 50 cts.

AN EXPOSITION OF VIEWS respecting the principal facts, causes and peculiarities involved in Spirit-Manifestations. Together with a Reply by Veritas Credo. Price 15 cts.

NEW TESTAMENT MIRACLES AND SPIRITUAL MANIFESTATIONS, in connection with the doctrine of the "Living Dead." By J. H. Paine. Price 25 cts.

"SPIRIT-WORKS: Real but not Miraculous." A lecture read before the Middlesex Society in Cambridge Divinity Hall, on the 11th of October, 1883. Price 25 cts.

A LETTER to the Christianist, Congregational Church, Chelsea, Mass., dated the 11th of October, 1883. Price 25 cts.

THE PHILOSOPHY OF SPECIAL PROVIDENCES. A Vision. By A. Davis. Price 15 cts.

THE SPIRIT-STATE, a collection of Hymns and Music for the use of Spiritualists in their churches and public meetings. Bound in muslin, \$1.25.

A TREATISE ON HOMEOPATHIC PRACTICE OF MEDICINE, a complete and practical guide. Adapted to Domestic or Professional Use. Third edition, improved and enlarged. By H. C. Sherman, M.D., Member of the Hahnemannian Medical Society, etc. Author of a Treatise on Epidemics, and an Essay on the Cholera of 1832. Price in cloth, handsomely bound, \$1.

In addition to the above, may be found at the Society's Rooms the following publications by Messrs. Fowles and Wells. In order to accommodate those residing at a distance, we give the price of each work with the postage added. The postage will be pre-paid at the New York Post-Office. By pre-paying postage in advance, fifty per cent. is saved to the purchaser. All letters containing orders must be post-paid.

COMBES LECTURES ON PIRNOLLOLOGY. A complete course. Bound in muslin, \$1.25.

CONSTITUTION OF MAN. By G. Combe. Authorized edition. Price 62 cts.

LOVE AND PARENTAGE: Applied to the Improvement of Offspring. 30 cts.

too tenacious of their hobbies to allow themselves for a moment to think on any other subject—and especially a subject whose avowed object is the overthrow of those very hobbies. We desire no higher court of appeals than the intuition or consciousness of the human soul: in fact we can conceive of no higher, and are therefore willing to rest our cause there.

If our correspondent will take the trouble to examine our papers thoroughly, he will perceive that our position is not a fighting one; it may be antagonistic in itself, but our object is to disseminate truth without denouncing our fellow-men, either in the present age or the past. That men have erred is not a source of condemnation with us; on the contrary, love and charity reach forth their arms to assist down-trodden humanity.

There is one point to which we must refer, in conclusion: the hint that our correspondent throws out that we forget that human nature is *depraved*. It would be impossible for us to forget it, from the fact that we never knew it; and how any mortal could know it, surpasses our comprehension. God created all things, and pronounced them *good*; finally as the last and highest and best creation, He made man. Did He create man bad? This would make God the author of evil, which is a contradiction. Whatever logical quibbling there may be introduced into the argument to show that man is bad, cannot invalidate the fact that man was made, originally and innately, good; and consequently depravity is out of the question. The evil that is in the world must be attributed to something else besides an innate tendency in man to do evil, for that was not placed in his soul by his Creator.

We wish the friends to know, that there is in process of publication in this city, by E. Blanchard, 82 Nassau street, the "Positive Philosophy" of Augustus Comte, translated by Harriet Martineau, in one volume, large type, which will be of great importance to any one who desires to investigate the materialistic side of the Spiritual question.

Aside from this, however, Mr. Comte is acknowledged to be the "Lord Bacon of the nineteenth century," by those who have studied his works. We hope the time has come when an error of logic—whether it come from the heart or the head, will not prevent others going over the same field of culture. Now, Mr. Comte has done a great work for Materialistic Philosophy, and, if any one can destroy immortality and Spirit-life, he seems to be the one.

## OUR AGENTS.

THE CHRISTIAN SPIRITUALIST is kept on sale by the following named persons, who are authorized to receive subscriptions:—

Dexter & Brother, New York.  
Stricker & Townsend, New York.  
De Witt & Davenport, New York.  
Abee & Yates, No. 25 Astor, New York.  
Adams, Sherman & Co., New York.  
Russell & Brother, Pittsburg, Pa.  
Mrs. E. J. French, Pittsburg.  
S. E. Hoyt, New York.  
Messrs. Fennell, New York.  
Bela Mason, Boston, Mass.  
D. J. Bishop, Washington, D. C.  
J. B. Munn, Philadelphia, Penn.  
Henry Taylor, Baltimore, Md.  
Jonathan Koons, Milford, Athens Co., Ohio.  
T. Y. Cramer, M. D., No. 137 Spring Garden Philadelphia.  
H. Stage, No. 43 Main-st., St. Louis.

THE CHRISTIAN SPIRITUALIST may also be found in all Spiritual bookstores in the United States. Booksellers generally, and periodical agents who desire to become agents for this paper, will please address "THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE," No. 554 Broadway, N. Y.

## RESUME.

DR. BELLEVILLE, Graduate of the Medical School of Paris, and of the Hahnemannian Institute of France, and assistant operator of M. Cabernet and the Baron de Poetel, has an office at No. 110 Princeton-st., where he will receive patients and examine diseases, and describe persons in the magnetic fluid.

DR. B. has the superior clairvoyant PASHAL RANCHO, who will examine diseases, and describe persons in the magnetic fluid.

PSYCHOMETRICAL DEFINITIONS OF CHARACTER. To read the character of persons by holding the handwriting to the heart, is a gift which may be employed in numerous instances for the promotion of good, and to prevent fraud and imposition upon the unwary.

Cases are of constant occurrence, in the business of life, where a precise knowledge of character would not only save much trouble, vexation and pecuniary loss, but would often prevent the most ruinous consequences.

In order to obtain a delineation of character of any one, nothing more is required than to possess a specimen of their handwriting, and to hold it to the heart, and to read the character.

This is a new and original method, and one which is not to be found elsewhere. It is a method which is not to be found elsewhere. It is a method which is not to be found elsewhere.

A REVUE FROM THE OCEAN OF LIFE, an Authentic and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving an *EXACT* and *DEFINITE* indication of man on earth over the departed. With introductory and explanatory remarks. By J. S. Adams of Chelsea, Mass. Price 25 cts.

FAMILIAR SPIRITS AND SPIRITUAL MANIFESTATIONS, in connection with the doctrine of the "Living Dead." By Enoch Pond, Professor in the Bangor Theological Seminary. Together with a Reply by Veritas Credo. Price 15 cts.

THE PHILOSOPHY OF CREATION, or the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit and the Spirit-World, by John Paine. Through the medium of the "Living Dead." THE RELIGION OF MANTHOOL, or the Age of Thought. An excellent work. By Dr. J. H. Robinson. Price in paper, 50 cts.

AN EXPOSITION OF VIEWS respecting the principal facts, causes and peculiarities involved in Spirit-Manifestations. Together with a Reply by Veritas Credo. Price 15 cts.

NEW TESTAMENT MIRACLES AND SPIRITUAL MANIFESTATIONS, in connection with the doctrine of the "Living Dead." By J. H. Paine. Price 25 cts.

"SPIRIT-WORKS: Real but not Miraculous." A lecture read before the Middlesex Society in Cambridge Divinity Hall, on the 11th of October, 1883. Price 25 cts.

A LETTER to the Christianist, Congregational Church, Chelsea, Mass., dated the 11th of October, 1883. Price 25 cts.

THE PHILOSOPHY OF SPECIAL PROVIDENCES. A Vision. By A. Davis. Price 15 cts.

THE SPIRIT-STATE, a collection of Hymns and Music for the use of Spiritualists in their churches and public meetings. Bound in muslin, \$1.25.

A TREATISE ON HOMEOPATHIC PRACTICE OF MEDICINE, a complete and practical guide. Adapted to Domestic or Professional Use. Third edition, improved and enlarged. By H. C. Sherman, M.D., Member of the Hahnemannian Medical Society, etc. Author of a Treatise on Epidemics, and an Essay on the Cholera of 1832. Price in cloth, handsomely bound, \$1.

In addition to the above, may be found at the Society's Rooms the following publications by Messrs. Fowles and Wells. In order to accommodate those residing at a distance, we give the price of each work with the postage added. The postage will be pre-paid at the New York Post-Office. By pre-paying postage in advance, fifty per cent. is saved to the purchaser. All letters containing orders must be post-paid.

COMBES LECTURES ON PIRNOLLOLOGY. A complete course. Bound in muslin, \$1.25.

CONSTITUTION OF MAN. By G. Combe. Authorized edition. Price 62 cts.

LOVE AND PARENTAGE: Applied to the Improvement of Offspring. 30 cts.

LOVE AND PARENTAGE: Applied to the Improvement of Offspring. 30 cts.



## Poetry.

[For the Christian Spiritualist.]  
**FAITH AND HOPE LOST IN KNOWLEDGE  
AND NIGHT.**

By E. E. ALBERT.

Blind Faith looks up with mystic eye,  
And Hope beclouds the brightest sky;  
But Truth unfolds with knowledge's light,  
The morning beams of sunlight bright.

The mighty majesty of worlds,  
The banner truth to mind unfolds;  
White Faith and Hope, more truths of earth,  
Are falling backward to their birth.

White Light and Love, twin-brothers of Heaven,  
To mind instead in glory given,  
Shall brightly shed their lightning ray,  
While Faith and Hope dissolve in day.

The brightest Hope and blindest Faith,  
Are but the leaders to a path;  
Whose hope is love, whose faith is sight,  
Whose prayer is praise, whose end is right.

Then bury Faith and Hope today,  
And ever seek and strive and pray,  
For Love and Wisdom's trusting heart,  
For prayer in praise will thus impart.

O, happy he who has become,  
A faithful, fond, adopted son  
Of God, the Father's truthful word,  
And own the Universal Lord!

O, happy he who fears no ill,  
Who sweetly says, "peace be still,"  
I know my Father reigns above,  
And guides this Universe in Love!

I trust His truth, I know His word,  
His coming in and going forth,  
His vast design, the source and end,  
From which to which reactions tend!

O, blessed he who hides the cause  
Of Nature's vast machine and ways,  
And who beholds in atoms, fields,  
The power of God and kind entities.

But he who blindly downward falls,  
And on a God of misanthropy calls,  
Can never hope the truth to find,  
While he a bigot thus doth bind.

Then let bright reason own her way,  
And wisdom point the merring way,  
While we unite to seek the two,  
In well-kept bounds so fast and true!

[For the Christian Spiritualist.]

## REPLY OF THE SPIRITS.

Wherefore the power of simple, earnest Truth,  
The wise to teach as well as erring youth?

The deepest thought and genius to outwield,  
To keep the light while others stray astray.

Prescribe philosophy's pastures bound,  
And all the pride of science to confound.

Look up the stores of knowledge from the great,  
And open them wide to know of low estate.

The rich, the noble, strong and bold and true,  
While safety guides the noble and the small.

Why do the learned seek thy path in vain,  
And why to fools so simple and so plain?

That they may walk, and run, and clearly read,  
With childish care to despise all learned lead.

With truthful heart, let God in every breath,  
And by attraction show the road to death.

By fields, by the river, by the sea, and road,  
The distant goal, the help themselves could teach.

The weak to curb the strong. The deaf to hear,  
The lame to walk, the dumb to speak the ear.

O of penitence to wash the mountains down,  
Which, big with danger, fearfully do frown.

On solid guilt, or guilty hearts,  
How few the road to riches and to parts.

To humble, shrinking, indolent souls,  
O'er whom the tide of troubling waters rolls.

Men seek to find her in some sphere sublime,  
Where common men are not designed to climb.

A land where none but chosen ones can reach,  
And those designed the steep to reach.

A king rules over the noble and the small,  
And leaves the people only to the fall.

To pay the bills, and drive for scanty food,  
And thank the Lord for undesired good.

Men, blessed with power, evince a tender care,  
To protect as kindly as the lamb, the hare.

Evince as much humanity and love,  
As starving millions languish and grove.

As starving millions languish and grove,  
They pity those endowed with weaker love.

Project their care as faded lilies spread,  
Their fatal frames over the fading head.

As kindly shelter, and as kindly care,  
Trust not your thinking to the learned fair.

But ask of Him who rules the earth and skies:  
Who seeks no praise, and who no thanks desires.

And by no means to get your sweat-sweat gains,  
When they protest that truth lies deep concealed.

And only to the favored few reveal,  
Trust not their seeking to the learned few.

Assert your manifold and withhold the gift,  
Awake the powers of intellect to smite.

The walls of God, the way of spirit men,  
Exact the price of wisdom and of pain.

The golden path of knowledge to find,  
Who seek it in some deep, convoluted mind.

Forsoke the path of safety and of God,  
And taught and teacher to the ditch assigned.

"Thus man forsakes the path of safety and of God,  
And straying, leads the armies weak astray."

[From the Household Words.]

## BEAR FIRE UP GRATEFULLY.

Bear fire up bravely,  
Strong heart and true!

Meet thy weak bravely,  
Strong heart and true!

Let them who will from thee  
Bear fire up bravely.

Such was a son from thee—  
Hope for good yet!

Rouse thee from drooping,  
Carleless soul!

Mourning's sleeping,  
Noddy's control!

For over the ground and lies  
Shrouding the earth.

Light from eternal skies  
Shine on the earth.

Nerve thee yet stronger,  
Resolute mind!

Let care no longer  
Heavily bind.

Rise on the eagle wings  
Gloriously free!

Till from material things  
Pure thou shalt be!

Bear up bravely,  
Soul and mind too!

Droop not so bravely,  
Bold heart and true!

Clear rays of streaming light  
Shine through the gloom.

God's love is beaming bright  
E'en round the tomb!

HEAVEN.—Whittier, speaking of Heaven, says:

"We naturally expect to see in Heaven, say:

Thither the Catholic carries on, in his fancy,

the imposing rites and time-honored solemnities of his

worship. There the Methodist sees his love feast

and camp meetings, in the groves and by the still

waters and green pastures of the Blessed Abode.

The Quaker, in the stillness of his self-communion,

remembers that there was silence in Heaven. The

Churchman, listening to the solemn chant of vocal

music, or the deep tones of the organ, thinks of the

songs of the Elders, and the golden harps of the

New Jerusalem.

The Heaven of the Northern nations of Europe,

was a gross and sensual reflection of the earthly

life of a barbarous and brutal people.

The Indians of North America had a vague

notion of a Sunset Land—a beautiful Paradise far

in the West—mountains and forests filled with deer

and buffalo—lakes and streams swarming with fish—

the happy hunting-ground of the Soul.

A venerable and worthy New-England clergy-

man, on his death-bed, just before the close of his

life, declared that he was only conscious of an awful

solenn and intense curiosity to know the great

secret of Death and Eternity.

Yet we should not forget that "the Kingdom of

Heaven is within," that it is the state of the affec-

tions of the soul; the sense of a good conscience;

the sense of harmony with God; a condition of

Time and Eternity.

Why WOMAN WAS MADE OF A RIB.—A young

lady having asked a question why woman was

made from the rib of a man in preference to any

other bone, he gave the following gallant answer:

"She was not taken from the head lest she should

trample over him; nor from his feet, lest she should

trample upon her; but she was taken from his side,

that she might be his equal; from under his arm,

that he might protect her; from near his heart,

that he might cherish and love her."

## MAGNETIC MAGIC.

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convolutions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Acromancy, etc., etc.

Translated from the French of L. A. Cahagnet,

Author of the "Celestial Telegraph."

### THIRD DIALOGUE.

#### MAGIC MIRRORS.

ALBERT.—I do not know how far the moon's dominion may extend; for when I study the immensity of the Heavens, I do not find vacuum anywhere. It is, therefore, a plenum, and everything must thus be in contact with everything in Nature.

In this boundless whole, all molecules are in communication, and every vibration in any of its parts must be felt in all others. Now it is natural to suppose that these communications are more powerful or condensed towards the globes, than where the matter which fills the infinitude is in a state of greater rarification. Is it not equally natural to admit that these globes are therefore more intelligent, better informed, than the animated atoms which crawl on their surface? Do not those who live for a century know many things which are ignored by the child who died in its cradle? Do not the meditative and studious mortals know much more than the wild peasants or savages? Is it not logical to admit the same difference between us and these planets which live perhaps for millions of centuries, and are in communication with the whole universe? Cannot one of these celestial bodies possess certain notions which are unknown to its neighbor? Can it not, in this case, do for us what we do ourselves for our brothers—teach and instruct? These propositions are, of course, resting for their validity upon the hypothesis that all the planets and other celestial bodies are animated, and moved by intelligences or souls. You have admitted, with me, that the moon might know and act upon itself, although you denied that it could enter into communication with the earth, and consequently inform us of what we might wish to know. I cannot share your views in this respect; it is evident to me that the moon is in relation with the earth, and all the bodies which make up our system. Now this relation cannot be but the result of an interchange of molecules which escape our material eye. Should even this relation not exist at any time, we should at least admit that at certain places, there is a certain sympathetic emission of these corpuscles. How could otherwise be explained the moon's influence upon our globe; influence by which it produces the tides and many other meteoric phenomena? Why should it not likewise influence our constitution, our thoughts, or even actions? As for me, I consider this influence as mathematically demonstrated. The periodical apparition of the woman's menses—the delay or advancement of their delivery—certain fits of madness, fever, or ailments, are produced by the influence of the moon, not less certain than the tides of our seas, and the changes of our atmosphere, &c., &c. From the evident influence of the moon over the coarser part of our world, does it not become obvious that it must "a fortiori" act upon its subtle and most refined elements? Since the moon is powerful enough to raise the ocean's waters, must it not more easily be capable of moving and impressing our souls? But these occult actions may be felt rather than explained. Is it not evident that my thoughts will be bright and poetical, when enjoying a beautiful moonlight in a calm summer night; while on the contrary they will be gloomy and desolate by a dreary winter storm? What is that but the effect of the planet's action in the first case, as it is that of our own earth in the second? During my bright contemplation I shall be neither nervous nor angry, but on the contrary, full of friendly sentiments and kind dispositions. What did act so favorably upon my soul, if it is not the moon itself? Did it not possess as positive a power over me in this case, as the best preacher or most kind philosopher might have excited upon my passions and sentiments? Shall I not experience the same impressions every time I place myself in the same condition? Certainly! And that uniformity of effect is the most powerful criterion we may apply to the test of our investigations, be they what they may. From all these considerations I shall conclude, 1st, That the influence of the moon is sufficient to excite in my soul a particular set of thoughts and feelings. 2d, That it may modify those which already exist therein, and transform them into new ones, better adapted to its own Nature. 3d, Finally, that those thoughts or feelings generated by this planet, may even assume at my gaze, a natural form or object, answering to the circumstances.

If I am right in making up this mirror of a metal in harmony with the order of thoughts I wish to obtain, I shall thus have stolen a new and important letter to the universal alphabet. The method and principles I give you are applicable to all cases. So it should be on the Tuesday that I must employ the iron globe, because its corresponding planet, Mars, presides over battles, hatred, and disturbances of all sorts.

The mercury globe should, by the same reason, be used on Wednesday, because this day is in sympathetic relation with its mysterious powers.

The tin one, corresponding to Jupiter, should be employed on Thursday, in order to know the affection of our friends and attendants, or the probability there is for us to obtain such office or such favor.

The copper globe, representing Venus, must be used on Friday, in all affairs relating to love, marriage, &c.

The lead globe, corresponding to Saturn, should be consulted on Saturday, for the search of lost objects, or the discovery of secrets, whatever may be their nature.

The gold one, representing the sun, will help in the knowledge of the celestial and terrestrial powers. That is to say it will put you in communication with superior Spirits, as also with all the powerful men who govern this planet. This mirror must be consulted on Sunday.

I shall now give you the process of making this kind of mirror. As for the epoch, you must closely observe the rules I gave you about the conjunction of the planets with our earth. Besides that, you must use these mirrors only on the days to which they are dedicated, and especially during the conjunction of the said planet with our own.

Their diameter must not exceed two inches; they must be placed upon, and inlaid in, a small wooden tripod, to keep them in the proper position. They must then be united together by means of a little chain, which shall have its rings alternate, the one copper and the other zinc. This chain must start from the gold globe, which stands in the middle of all the others, upon an elevation of about seven inches, formed by a wooden pole fixed at the centre. All these globes must be hollow. The gold one must be made of iron heavily

gilded by the electro-metallurgic process. I prefer this process of making it for two motives, 1st, It is less expensive than those made up entirely of gold. 2d, This last metal having a great affinity for iron, the two metals will adhere powerfully together, and produce, besides, a galvanic current which will increase very much the force of the mirror.

The silver globe must be made entirely of this metal, but very thin.

The iron one should be made in the same manner. The mercury globe must be made of glass and filled with quicksilver, which it would be too difficult to fix upon a metallic sphere.

The tin globes, as well as the copper and lead ones, must be made respectively of these metals.

These globes must be carefully polished and burnished over a lathe. Their inside must be filled with aromatics, and narcotic plants bearing analogy to the properties of the metal which forms the globe. Thus, in the silver one poppy must be put; in the iron, hyoscyamus; in the tin, hemp-flower; in the copper, twenty or thirty grains of opium; in the lead, belladonna. The gold globe does not want any stimulating substance, being by itself light, and by Mars (iron) with which it is united, activity.

Poppy is well appropriated to meditation; hemp-flowers to science; opium to sexual intercourse; belladonna to appreciation and understanding. Finally, all these mirrors must be overcharged with magnetic fluid on each day of their domination.

JOHN.—In your description, I see a great number of more or less complicated, more or less powerful mirrors; but yet, I do not see any one that may be offered with certainty to the public.

ALBERT.—I think, my friend, that the infallible mirror you require will not be found for some time; and it is in consequence of this conviction that I propose the different ones which I spoke of. My object has been to enable you to get up a laboratory of Spiritual optics, which may offer as many chances of success as probable in the present state of our knowledge; many mirrors are necessary to pursue the proper experiments, because it often happens that a person who cannot see in one, sees very well in another mirror. The more you have, the more probable it becomes that some one will answer to the wants of the experimenter.

JOHN.—I admit your explanation; yet I think you attach too much importance to the molecular emanations of which you spoke so much. Supposing even their existence, I cannot better understand how these atoms could make me acquainted with what I do not know; their action cannot have anything in common with my questions.

ALBERT.—If you had read with more attention my Celestial Telegraph, and understood what I said in the present conversation, you could not address me such an objection; for I proved with sufficient evidence, that there was not an atom in creation, which moved without having the consciousness of its motion; the consequence of this fact is, that every molecule moves in a direction and with an object, necessary to its nature, or is moved by another entity just as invisible as the first, though equally incomprehensible. Neither the one nor the other of these propositions can be destroyed by the words, attraction, magnetism, ambient currents, &c. These are nothing but empty words, and do not explain what is the nature of the force to which they apply. Who or what directs the molecules of the magnet, or the action of ambient currents? The regular motion of all the heavenly bodies must also be due, I suppose, to some compelling power, be this what it may. To these questions, the savans answer with other questions, like the theologian, when he is interrogated about the animal's soul, answers with the word instinct. But this instinct which enables the dog to do everything that we may do ourselves, is certainly the whole of what constitutes our individuality and personality. Just like ourselves, though in a different degree, this animal thinks, observes, composes, judges, and acts. The theologians do not, therefore, give a definition of the instinct—as for us, we shall call it animal soul. Thus, too, the savans do not define the cause of the individual motion of the molecules, and we shall therefore call it corporeal soul. I challenge all the philosophers and savans in the world, to disprove the truth of my proposition. We must consequently admit that any molecule which quit the group to which it belongs—be it mineral, vegetable, or animal—knows where it goes, and for what purpose it is going. When, on the other hand, the molecule is put into motion by a superior force, it does not the less select a place convenient to its nature. It is that which happens in the phenomenon of animal nutrition, and absorbed substances in general. Every one admits the action of these corporeal groups absorbed by the organism, as a positive fact. But the fact does not, nevertheless, remain unexplained and inexplicable. But it is not all; besides the regularity of the fact, there is likewise a regularity in its generation. Thus, bread does not intoxicate like wine, or wine like brandy, &c., &c. The marsh-mallow does not produce the same effects as hellbore, and so forth. From the union of certain corpuscles or groups of corpuscles, spring different states which may be manifested either by love or by aversion, by its attraction or repulsion. Now, is it not evident that each phenomenon—I wish to say sentiment—cannot exist but in feeling, living and intelligent beings. It is through a sympathetic communion with these substances, that we experience certain exaltation or depression in our ideas and feelings, as it is the case in intoxication, etherization, opium or hashish eating, &c., &c.

In all these phenomena, we have simply absorbed a few atoms of the substances whose speciality is to generate these anomalous effects; you cannot deny the truth of my proposition. Now, my mirrors do not present anything more extraordinary or incredible; they simply reflect or condense these same corpuscles, which, absorbed into our organization, have the property of illuminating its insight. The only difference between these phenomena is, that in the first case, the acting molecules are swallowed through the mouth, while in the second case they are absorbed by the eye.

The alchemists have also admitted that excellent medicaments could be obtained from the seven metals of which I spoke. These philosophers have been, and are still turned into ridicule, for such an opinion! Yet, does it not seem that medicine gives up now the use of the vegetable kingdom, for that of the mineral one. Seldom do we see a prescription written by any of our medical celebrities, that does not contain the formula of some metallic nostrum. Gold, silver, iron, lead, tin, zinc or copper, are every day ordered by the most skillful doctors, as well as many other metals which the hermetic philosophers did not admit in their formulations. So these savans use every day platinum, arsenic, antimony, nickel and sulphur, which were never employed in medicine by the alchemists. Who can boast in our days, that one's body is not a little mine of mercury, arsenic, or iron? Does not the nitrate of silver seem indispensable to cauterize the most insignificant

ulcer? Who does not want in his veins, a little addition of iron, or perhaps steel of nancy? Who does not require a dose of arsenic to destroy an external cancer, or kill an internal worm? Who has so good a stomach as to not want a little gold dissolved in a more or less indifferent elixir? Could certain disorders of the urinary organs be cured, without the injection of zinc preparations, &c., &c.? After so many facts of our every day experience, would it not be ridiculous and inconsistent to deny the efficacy of the mineral kingdom in the treatment of many diseases? Who could be illogical enough to accuse now the hermetic philosophers of delusion and madness? You see, therefore, that every thing is to be studied anew; that what was considered as exploded fifty years ago, attracts presently the attention of the most distinguished inquirers, and that it would therefore be very imprudent to deny that a mirror may have more power than another upon certain organizations. To enforce my proposition, I shall tell you, my friend, that now-a-days sulphate of copper in solution is prescribed for certain cases of myopia and diseases of the hair; that the zinc is likewise employed in similar cases; and now, if the molecules which saturate these solutions have the power of purifying and strengthening sickly eyes, why should they not be able to give it an insight into the world of causes, as well as the narcotics I spoke of? One day I prayed Adele, while in her magnetic sleep, to prescribe a medicament for a friend of mine who suffered of the same affection. She advised me to take a quart of filtered water, to put in it for about a week, a piece of brass wire, as big as an ordinary quill and about six inches long; then to put in the same water a like piece of zinc, and to let the whole macerate for about eight days. After this interval of time, the infusion was ready, and my friend had to wash often his eyes with it. I inquired of Adele what property she saw in these metals to prescribe their use in such affection? She answered that the brass had the faculty of clearing the small ulcers which, in these diseases, cover the border of the eye-lids; and that the zinc was to purify and strengthen the organ itself, and therefore give extension to the visual rays. If we admit the exactness of this clairvoyant's explanation, we are not far from the granting of the proposition I am advocating. Every thing is connected in Nature, my friend; every thing is at the same time cause and effect. Follow my example: study—observe with patience.—That is the secret of all true knowledge. If the corpuses we absorb, are not superior to our own soul, we cannot deny that they have the power of endowing it with a knowledge it could not obtain by any other means.

JOHN.—In these mirrors, there is, I suppose, a manner of operating which must be preferable to others?

ALBERT.—Certainly. Like in every thing else there are processes to be preferred to others. The important question here, is to enable the Spirit to free itself from the trammels of matter, that it may then perceive another creation. Creation, alas! that too many people are wont to deny. The object of the operator must, therefore, ceaselessly be centered upon the best means of reaching this work. Man is naturally incredulous, and argues about the subjects he does not produce nor understand; but, on the other hand, he is very sensitive and imprecise whenever he sees and touches things which he is not accustomed to witness every day. It is in consequence of this apparent contradiction of his nature, that the bravest man in open field and broad daylight, will probably become a coward in the darkness of the night. At the least motion, or image he cannot account for, his knees will knock under him, and he will often take to flight before one of his own thoughts. This kind of instinctive emotion is useful, and ought always to be excited in Spiritualist experiments. It is the prelude and gate-way through which enters the lucid's view into another world—popularly known as magic world. In order to produce this profound and apparently thrilling emotion of the soul, it is generally advantageous to strike the material organs by means of stern and pompous apparatus—silence, and faith in the work which you are willing to begot. Some preliminary questions, addressed with calmness and dignity to the neophyte, will facilitate, too, the evocation of the Spiritual intelligences which may preside over this operation. I advise you, therefore, to not try these experiments before too many persons, or in public assemblies: distraction and mindlessness are then too dangerous. The best way of proceeding is to be alone with the consultant, in a closet removed from the noise of the streets, and the too great brightness of the day-light. The session must be opened and prepared on this topic and kindred subjects. The operation then begins, and the inquirer's desire of obtaining the vision must be supported and strengthened not only by words, but also by a continuous magnetic action from the experimenter. The gazing at the centre of the mirror may be prolonged for about fifteen minutes. Whenever the vision shall take place, the looker-on will begin to see a sort of mist, tarnish the mirror; by little and little the cloud will clear away and let him see a blue point which will rapidly go on increasing with a brilliant spot at its centre. This luminous speck will, in its turn go on enlarging and putting forth the Spirit it encircled—the place, object or person the looker-on desired to evoke. There are no absolute laws for these apparitions. Some persons see every object excessively small, some others see them in their natural forms and dimensions. There are others who distinguish the answer in hand-writing, or allegoric pictures. Others again see angels and geni, or have simply an internal perception which solves the question about which they came to inquire. You see from these examples, that this sort of manifestation takes place in many different ways. But what I shall recommend you over all, is faith and calmness. You must also humble your heart before God, not only at the beginning of, but also during the operation. From Him alone can we hope for blessings and power.

Whenever I make these experiments in the evening, I use a small, low alcohol lamp, which I put behind the glass, decanter or globe. When I use a reflecting mirror, I place it towards the centre; I pray then the consultant to stand on foot, at a distance of about one yard, the mirror hanging at a level with his head. I stand myself by, or behind him, and act with my magnetic force upon his cerebellum, the root of his nose, or the great sympathetic nerve which extends in the direction of his left side. I have invented a sort of light which I found more effective than that of ordinary wax candles. I prepared it as follows:—In a pint of common alcohol, I put a pinchful of hemp-flower, and let it macerate for twenty-four hours. This light has a trembling vacillation which increases very much its fascinating power; it gives forth, at the same time, narcotic emanations which cannot but have the most salutary effect upon the operation.

Whenever the person is too weak to stand, I

pray her to sit down, and I arrange the globes or mirrors in the direction of her visual rays. I have likewise obtained excellent results from the magnetic mirror placed on the floor, the person standing and looking at its copper side. I might advise you, also, to burn perfumes, or to saturate the alcohol with more powerful narcotics, but I prefer to limit myself with prescriptions which may put within your reach the object of your desires, without entangling you in too dangerous practices.

All these advices are applicable to natural seers, who may obtain the vision in almost every object they look at; but they will also assist very much the persons who do not possess in so high a degree, this faculty.

[To be continued.]

## INSPIRATION.—NO. 5.

By S. M. PETERS.

If the voice of Inspiration spoke only to the Bible writers, we might infer that the majority of the human race had been ignorant of God and immortality. And we are often told by Bible idolaters that through that book alone we have gained any true knowledge of Deity. Indeed, some go so far as to say that without the Bible, all who came into existence since the advent of Jesus, would never dream of God or Heaven. Where did the American Indian receive his notions of the Great Spirit, and of a beautiful land far in the Western sky, where the flowers fade not, and the leaves are always green? Inspiration spoke to him through Nature's ten thousand tongues, and he saw God in all the magnificent scenery of his forest home. Possessing an instinctive intelligence equal to all obstacles, he reposed the most unbounded confidence in his Spirit-Father. His religion, too—true heart-felt religion—that in all its outward forms expressed gratitude and thankfulness. The "Strawberry Dance" was an annual festival, or day of thanksgiving, for the return of that delicious fruit. The same was the "Green Corn Dance," etc. But the discordant tramp of civilization broke in upon the Inspiration of his solitude, and the red man passed away. The Inspiration of the Indian, however, was tainted with the unclean elements of civilization. Such was his case, and still progresses with every branch of the human family. God speaks not to man with an audible voice, but His divine influence speaks through him, and through all external forms. Hence the crudities of the medium of communication are always visible, both in modern writings, and in the writings of ancient seers and prophets. "Jehovah," as represented by Moses, is a different character from Jehovah, as spoken of by Jesus. The difference evidently lies in the channel through which the voice of Inspiration spoke, and not in the voice itself. The source of "Inspiration," doubtless, is infallible; but an infallible communication must come through an infallible medium. And the different degrees of receptivity are strikingly manifested in the sentiments of the different writers of the Inspired volume.

The Inspiration of David was of an exalted kind. A shepherd's life gave him ample opportunity to study the beauties of the wild landscape by day, and the glory of the starry heavens by night. Associated with Nature in her most impressive form, his being bathed in and became imbued with the melodious current of song. The harmony of the spheres vibrated upon the harp-strings of his soul, and found utterance in those almost inimitable productions, the "Psalms of David." His Inspiration came upon him in the most unexpected manner. He was not to man with an audible voice, but His divine influence speaks through him, and through all external forms. Hence the crudities of the medium of communication are always visible, both in modern writings, and in the writings of ancient seers and prophets. "Jehovah," as represented by Moses, is a different character from Jehovah, as spoken of by Jesus. The difference evidently lies in the channel through which the voice of Inspiration spoke, and not in the voice itself. The source of "Inspiration," doubtless, is infallible; but an infallible communication must come through an infallible medium. And the different degrees of receptivity are strikingly manifested in the sentiments of the different writers of the Inspired volume.

The Inspiration of David was of an exalted kind. A shepherd's life gave him ample opportunity to study the beauties of the wild landscape by day, and the glory of the starry heavens by night. Associated with Nature in her most impressive form, his being bathed in and became imbued with the melodious current of song. The harmony of the spheres vibrated upon the harp-strings of his soul, and found utterance in those almost inimitable productions, the "Psalms of David." His Inspiration came upon him in the most unexpected manner. He was not to man with an audible voice, but His divine influence speaks through him, and through all external forms. Hence the crudities of the medium of communication are always visible, both in modern writings, and in the writings of ancient seers and prophets. "Jehovah," as represented by Moses, is a different character from Jehovah, as spoken of by Jesus. The difference evidently lies in the channel through which the voice of Inspiration spoke, and not in the voice itself. The source of "Inspiration," doubtless, is infallible; but an infallible communication must come through an infallible medium. And the different degrees of receptivity are strikingly manifested in the sentiments of the different writers of the Inspired volume.

The Inspiration of David was of an exalted kind. A shepherd's life gave him ample opportunity to study the beauties of the wild landscape by day, and the glory of the starry heavens by night. Associated with Nature in her most impressive form, his being bathed in and became imbued with the melodious current of song. The harmony of the spheres vibrated upon the harp-strings of his soul, and found utterance in those almost inimitable productions, the "Psalms of David." His Inspiration came upon him in the most unexpected manner. He was not to man with an audible voice, but His divine influence speaks through him, and through all external forms. Hence the crudities of the medium of communication are always visible, both in modern writings, and in the writings of ancient seers and prophets. "Jehovah," as represented by Moses, is a different character from Jehovah, as spoken of by Jesus. The difference evidently lies in the channel through which the voice of Inspiration spoke, and not in the voice itself. The source of "Inspiration," doubtless, is infallible; but an infallible communication must come through an infallible medium. And the different degrees of receptivity are strikingly manifested in the sentiments of the different writers of the Inspired volume.